

The Help of Christians.

No. 2.

MISSIONARY NUMBER.

JULY-AUGUST, 1923.

CONTENTS.

Max Jones

	<i>Page</i>	<i>Page</i>
The Salesian Missionary Epic	23	50
Inspiration	24	53
Don Bosco—World Apostle	27	54
Don Bosco—Model of Apostles	28	56
What Don Bosco saw	30	58
You want to know	33	61
What People say	34	64
Patagonia	35	66
Christianity means Civilisation	36	67
A Salesian Lives in History	39	68
A Page from Patagonia	41	68
Trials of a Missionary	41	70
Birth of a Nation	43	72
Mgr. Louis Lasagna	45	73
Another Damien	47	74
The City of Suffering		50
The Head-Hunters of Ecuador		53
Vendetta!		54
Congo		56
The Bamboo Groves of Assam		58
China on the way to Rome... ..		61
A True Story of China		64
Eldorado		66
Salesian Missionary Statistics		67
Daughters of Mary Help of Christians		68
The "Hail Mary" in Fuegian		68
"Our House"		70
The Romance of Catholicism		72
What we want to know		73
The Apostle of Mary Help of Christians		74

The Salesian Missionary Epic.

Epic. The Christian Church, as founded by Christ, has in the history of its deeds all those broad and noble elements that go to the formation of the Epic. Its Hero is Our Divine Saviour, its Queen and Lady is the Blessed Virgin Mary, and its action is in all times and throughout all places. What consoling unity of purpose, what marvellous intricacy of plot, reveals itself before an observer's astonished gaze, as the century-long scrolls of this Divine Epic unfold themselves. What is the Iliad, what the Aeneid, compared with the overpowering magnificence of the Christian Epic. Here there is no longer question of drink-besodden gods, but of saints, who are the only heroes who are such entirely and completely. We are no longer bound up with the petty prattlings of a pagan people; but our vision is from the standpoint of eternity, and in the book we read, an age is but as a page.

What makes this Epic of all the greater interest is that we ourselves are actors in it. It is no mere dead book, dealing with dead people and dead causes, we read. It is we who are now on the stage, and, to a large extent, it is up to us what part we play thereon.

Missionary Epic. But of all parts of the action of this Epic, none perhaps is of such thrilling interest as that which, from the time when Peter and Paul fought Nero at Rome, recounts the extension amongst all nations of the Kingdom of Jesus Christ. Nothing has quite the same interest as what our heroes on the outposts of Christendom have done; somehow our imagination is fired more by what takes place far away in foreign lands, and among strange, mysterious people, than by the everyday occurrences of everyday life. It is true that heroism, whenever and wherever it may be, is heroic, but distance in time or place throws over the missionary a glamour which makes him and all he does take on a new glow that, dazzling the imagination, and melting the heart, takes all our sympathy by storm.

Salesian Missionary Epic. What, however, we are chiefly concerned with in this issue of the "Help of Christians," is to give some kind of idea—however inadequate it must necessarily be—of the Salesian missionary epic. In doing this, there is not the slightest intention of minimising or ignoring what other greater

and longer-established religious bodies have done—that were stupidity. Our purpose is simply to call attention to what is perhaps not known as well as it could be—the immense missionary activity of the Salesian Congregation. The four quarters of the globe, all of its five continents, and many of its most desert and abandoned places have felt the beneficent, civilising influence of our missionaries. With scarcely fifty years to do it in, the Salesians,

under the command, and with the continual applause, of successive Popes, have contrived to lay out a mission-field upon which the sun never sets.

With such a record, what wonder if what Leo XIII said years ago is even more true to-day: "He who is your enemy is the enemy of God. It is God Himself who guides, upholds, and carries forward your Congregation. The Pope, the Church, and the entire world admire you."

Inspiration.

God in his great mercy is accustomed to reveal by early signs and wonders what is to be the vocation of those men whom he destines to do great things for the salvation of souls. It was in this manner He acted towards Don Bosco. And after thus heralding the future glory of his life, He continued with His unerring arm to guide him in its every stage. Every enterprize undertaken by Don Bosco was first of all sealed and stamped in the Divine mind, and those who have eyes to see can read in them all the place of their origin. In the Prophet Joel it is written that when the long sterility of the Synagogue should be succeeded by the prodigious fertility of the new Church, God would pour out His spirit upon all flesh. "Your old men shall dream dreams, and your young men shall see visions." Such a young man was Don Bosco.

When he was nine years old, he had a dream which left its impression deeply marked upon him for all the rest of his life. As he was sleeping, it seemed to him that he was standing near his home in the middle of a somewhat spacious court-yard. There were many others there who were amusing themselves: some laughing, some playing, and. . . not a few were blaspheming!

As soon as he heard blasphemy, he threw himself amongst those who blasphemed, and fighting and shouting, attempted to silence them.

The Mistress of Wisdom.

At this point there appeared a man whose bearing was such as to inspire veneration. He was in the prime of manhood, and nobly

clad in a white mantle which covered his whole figure. But his face shone so, that little John Bosco was quite unable to look at him.

He called the boy by name, and told him to place himself at the head of the other boys, adding: "It is not by violence, but by sweetness and kindness you must gain the affection of these friends of yours. Begin at once then to show them the horror of sin, and the loveliness of virtue."

Confused and frightened, the poor little fellow could only exclaim that he was but a poor and ignorant boy, quite incapable of giving religious instruction to the others. Just as he finished saying this, the rest ceased their laughing, and shouting, and swearing, and gathered round the two speakers. Then Bosco not seeming to realise what the other had said to him, went on: "Who are you who command me to do what is impossible?"

"Precisely because what I have said seems impossible to you, you should strive, by obedience and the acquisition of knowledge, to render it possible."

"But where could I acquire knowledge, with the means that I have at my disposal."

"I will give you the Mistress under whose teaching you can become wise, and without whom all wisdom becomes folly."

"But who are you, who speak like this?"

"I am the Son of her whom your mother teaches you to salute three times a day."

"What my mother teaches me is to refuse to associate with those I don't know; so please tell me your name."

"My name you can ask from my Mother."

Just at this point, John saw by his side a Lady of graciously majestic aspect. She was clothed in a flowing robe, as it were of light, which was wholly resplendent, and shone as if it were a texture of refulgent stars.

longer any boys—they had all disappeared. In their place he saw a great number of goats, and cats and dogs, and bears.

"This is your sphere of action, this is where you are to labour," continued the Lady. "Make yourself humble and strong



Don Bosco's Prophetic Dream.

Goats, Dogs, Cats and Bears.

She had been listening to the conversation, and when she perceived that the little fellow was getting more and more confused in his questions and answers, she beckoned him to come closer to her, and taking his hand kindly, she said to him: "Look!" He turned, and behold, there were no

and vigorous, and what you see is now taking place in these animals, you shall have to bring about in my sons."

He turned to look, and lo, in place of the fierce animals, there appeared as many gentle lambs. They came running and skipping around, and bleating as though by

way of joyful greeting to the mysterious visitants.

It was then that young John Bosco burst out crying, and he begged the Lady to speak to him in a way he could understand, for up to the present he had been in a maze, and had understood nothing of what was going on.

Placing her hand kindly on his head, the Lady said: "All in good time, you will understand everything when the proper time comes."

This is the substance of a dream which, under the direction and command of Pius IX, Don Bosco left written for the encouragement of his Sons. From that early age of ten years, it was continually before his mind, for it so affected his waking moments, that he was continually, and in spite of all kinds of obstacles, engaged with the desire to give help to boys, and to this end to become a priest.

A Veritable Mission.

Over and over again, for a period of eighteen years, this dream returned, but he wished to narrate only the smallest part of it. In the last years of his life, however, he affirmed that, although generally the broad outline of the apparition was always the same, yet it was accompanied every time by a varying number of accessory circumstances which were always new.

He added that at the end of this long period of dreams, he knew and could see clearly not only the foundation of his first large House and the extension of his Mission, but also every obstacle which would impede its progress, every war its adversaries would wage against it—and the best way to overcome and be victorious. This was perhaps the reason of his perpetual tranquillity, and the serene security he felt of succeeding in everything he undertook.

And this dream was not merely a favour granted to him, it was a veritable mission, the following out of which God laid upon him as a matter of strict obligation. It can be compared with the vision Jeremiah saw when he was young. He also had replied to God: "Ah, ah, Lord God: behold I cannot speak, for I am a child." And God said: "Say not: I am a child, for thou shalt go to all that I shall send thee, and whatsoever I shall command thee, thou shalt speak. Be

not afraid at their presence *who are powerful*, for I am with thee to deliver thee. . . And they shall fight against thee and shall not prevail, for I am with thee, saith the Lord, to deliver thee."

And what was this mission of Don Bosco? It was this: under the inspiration and with the protection of Mary, Help of Christians, the Lady of the vision, Don Bosco was to become the prolific Founder of new works in accordance with the needs of our times. The Salesian Society, the Daughters of Mary, Help of Christians, the crusade for the salvation of youth throughout the entire world by means of Festive Oratories, Hospices, Schools of Arts and Crafts, Colleges, Agricultural Colonies, Seminaries for late vocations (called by him "The Sons of Mary,") Printing presses for the diffusion of good literature—already millions and millions of books of all kinds: pious, historic, fictional, apologetic, learned, scholastic, have been published; the Salesian Bulletin, printed monthly in eight languages, and three hundred thousand copies of which are issued to the world to let people know what God and Mary, Help of Christians are doing; the International Society of Salesian Co-operators, now more than 300,000 strong, who, whilst helping all these other works by prayer, by alms, and by personal service, are in every work of charity—spiritual and temporal—as a link between bishops and their flocks; Missions in all continents of the world: America, Asia, Africa and Australia; unremitting defence of the Papacy in work, and in word, spoken and written alike: all these form scarcely a skeleton outline of what Don Bosco was commissioned to do by the Lady "whom his mother taught him to salute three times a day." Taken in all their extension, they help to form some idea of what was signified by that first "dream" which he had when he was but a boy ten years old.

And viewing the great Don Bosco in relation to Mary, Help of Christians, his gracious Inspirer, how wonderful does he become! It may be imagined that one of the things she said to him—but which he would not divulge—was: "Lo, I have set thee this day over nations, and over kingdoms. . . For behold, I have made thee this day a wall of brass to the kings and to the princes, and to the priests, and to the people of the earth."

Don Bosco - World Apostle.

All the saints have modelled their lives according to that of the King of Saints, Jesus of Nazareth, and have consequently striven to make their zeal and charity boundless; it would be presumption to put forward Don Bosco as unique on account of the all-embracing character of his zeal. Everything, however, can be considered from different aspects, and without wishing to imply that universality is a characteristic peculiar to the apostolate of Don Bosco, we do not think it out of place to treat of his apostolate from the point of view of its universality and world-wide results. It is no uncommon opinion among men of the

Italy was the birth-place of Don Bosco. The whole world has benefited from his work, and the whole world will continue to benefit from his work till the end of time. Seventy-five years ago, vast tracts of the South American Continent were inhabited by savage and pagan peoples. It would be too much to say that South America is now wholly civilised, but it would not be too much to say that great work has been done towards that end by the Sons of Don Bosco. Patagonia and Tierra del Fuego hail him as their saviour and benefactor; the Jivaros of Ecuador, savage and merciless though they are, have yielded to the charity and



"All nations shall bless Don Bosco's name."

world that a man who gives himself up to a religious life, or embraces the ecclesiastical state, is one who has not realised the value of the world, and who, in many cases, wastes talents which elsewhere could have greatly benefited his fellow-men and improved the state of the world. The life of Don Bosco is a direct contradiction to this opinion, for, had he remained in the world, he might have become a great writer, a great statesman, or even a great benefactor of mankind, but he certainly would not have had the lasting and world-wide influence for good he has had in the capacity of a priest, and founder of a Religious Society.

A poor country-dwelling in the North of

zeal of his Sons. Dusky boys and girls in India, yellow children in China, and the jet-black babies of Africa, all lip his name with joy and gratitude. The wild bushmen of Australia have just welcomed an expedition of Salesian Missionaries among them, so that to-day each of the five continents is under an obligation of gratitude to the poor shepherd lad of Beechi.

The world to-day is a democratic world, a world in which every man likes to be considered a co-worker in the amelioration of social conditions. This spirit is in itself excellent, but, like all other good things, it is liable to abuse. Don Bosco understood this spirit, and acted according to its best manifestations. "Co-operator" is a

very unromantic word, a word more likely to damp than to arouse interest, but when its meaning, as applied to a Salesian Co-operator is fully understood, there is no limit to the zeal and enthusiasm it awakens. All over the world there are Salesian Co-operators, men working zealously to promote the work of Don Bosco, men living in the world who make Salesian work their hobby, and who are eaten up with enthusiasm for the Salesian spirit. Ex-pupils of Salesian Schools, women who have been educated in the Schools of Mary, Help of Christians, converted pagans, business men, and men in the highest ranks of society, all combine together, to form the great society of Salesian Co-operators.

At the time of the Crusades, all Christen-

dom was intent on one aim, the expulsion of the Turk from Europe. Knights and men-at-arms went forth from their homes to fight in the Holy Land, women and religious prayed night and day for the success of the Christian armies, priests preached of nothing but the Crusades, and all did their share to ensure the victory of the Christian troops. The work of Don Bosco is a Crusade bent on conquering souls and laying them at the feet of Christ. All co-operate to make it successful, and all benefit from its world-wide apostolate; so that on the great day of judgment, men from all parts of the world and of all ranks in society, will gather around Don Bosco and hail him as their father and as an Apostle of the World.

Don Bosco—Model of Apostles.

A white-haired and venerable old priest sat on the left of the great sanctuary throughout the whole of the ceremony. His head was bowed low, and his shoulders seemed to shake from time to time, for he was weeping, weeping silently but with deep emotion, weeping at the thought of all that he had seen during his life, and at the thought of the great significance of the ceremony being performed before his eyes. The great Basilica was lit up with a thousand small electric globes, and in the middle of the sanctuary sat a Bishop, stately in his episcopal robes, and before him a dozen strong, young priests and brothers, each holding in his hand a small crucifix. The body of the Church was thronged with people, all with their eyes turned towards the pulpit where a young priest, crucifix in hand, was earnestly exhorting his hearers to pray for the success of himself and his fellow-missionaries on the sanctuary, who were about to set out for the wild and uncivilised district of Assam. The sermon was nearly finished, and the voice of the preacher soon rang out with his closing words: "Go ye forth and teach all nations!"

The old priest sitting on the sanctuary was Father Albera, the Salesian Superior General, and he was weeping with emotion

as he saw that the spirit of Don Bosco still lived, and inspired his Sons with such great zeal for souls, that they willingly left all the comforts of civilisation to go and preach the Gospel to those who sit in the darkness of paganism and idolatry. Good reason had he to be moved, for it is a rare sight nowadays to see young men sacrifice their pleasures and ambitions in order to save the souls of men. These few Missionaries were on fire with an apostolic ardour, an ardour which they had inherited from their spiritual father, Don Bosco, and from above, Don Bosco himself looking down on them with a kindly smile and stretched out his hand to give them his blessing.

Like the sun which sends out its rays of light and warmth, giving life to all the animated creation, so Don Bosco, all on fire with zeal for the bringing of souls to their God, could not contain his fervour within himself, but had necessarily to manifest it to others, and inspire them with some of his ardour. The Salesian Society is the result, but it is a result which is made glorious by the number of those who have become almost so many other Don Boscos, and who have in a special manner imbibed his apostolic spirit. We have Cardinal Cagliero, the Apostle of Patagonia, Mgr. Fagnano, the great worker in Tierra del

Fuego, Mgr. Costamagna, who did so much among the savage Jivaros, Father Michael Unia, the friend of the lepers, and many others to whom savages in all parts of the world turn eyes of gratitude and love.

Every word we speak, every action we perform, has an effect which is almost boundless. Those who hear us speak and those who see us act are, consciously or

sible zeal is undisputed, for when we see priests and nuns going out to all parts of the world with no other aim but to save souls, with the name of Don Bosco continually on their lips, we can only be filled with admiration at the wondrous influence he has had on the souls of others.

It was a wonderful sight to see Don Bosco as a child of ten gather around him dozens and sometimes hundreds, of boys,



Sanctuary of Mary Help of Christians—Turin.

unconsciously, affected by what we say or do. If our words and deeds are good, their effects will also be good; if they are bad, their effects will be the same. What a great influence for good, then, must have been one who was the very essence of apostolic zeal, who desired nothing but the salvation of souls!

Such a one was Don Bosco, and the fact that he influenced others by his irrepres-

many of whom were older than himself, keep them attentive to his words, amuse them and pray with them. Those were the first manifestations of his apostolate, and now it is a sight more wonderful still to see the number of priests, of nuns, of brothers, and of lay people who are exercising a world-wide apostolate in the name of Don Bosco, their model and inspirer.

Ask for the "Help of Christians" at your Newsagent and he will get it for you

What Don Bosco Saw.

Don Bosco was standing somewhere in the vicinity of Newcastle. (*) Look where he would, he could see nothing but thick woods and fungus which grew everywhere most prolifically.

"Surely," he muttered to himself, "this must be the place where young Joseph Rossi lives." And as he continued to look, he saw Rossi at some distance standing on a hill and gazing seriously at the valleys which lay stretched out beneath him.

Don Bosco called out to him, but the only reply was a glance which told him that Rossi was too deep in thought to pay any great attention.

Then he turned and looked in the opposite direction, and there, sure enough, was Don Rua, who was standing in just the same way as Rossi, all calm and serene.

He called out aloud to both of them, but all the reply he got was the continued calm of their silence.

Then Don Bosco went down from the hill on which he had been standing, and walked until he came to another. He climbed this one, and then looked about him.

From here also he could see a forest; but this one was cultivated, and there were roads and footpaths running through it in different directions.

Then he heard the shouting of a crowd of innumerable children, and he looked everywhere to see whence it proceeded, but he could see nothing.

A Shepherdess and her sheep.

On top of the shouting there came screams as if there had been some catastrophe; and after this he saw an immense number of children who were running towards him and crying out: "We have been waiting for you! Oh, how long we have been waiting for you! But now you are here with us at last, and we shall not run away."

Don Bosco had not recovered from his surprise, and could not understand what they were saying. He stood there astounded.

Then suddenly there appeared an immense flock of lambs led by a shepherdess. She separated the children from the sheep, and when she had placed them in different parts, she stood by Don Bosco and said to him:

"Do you see what is before you?"

"That I do," replied he.

"Well then, do you remember that dream you had when you were ten years old?"

"Oh, it is very difficult. My brain is tired and I do not remember it well at present."

"All right," said the shepherdess, "think, and you will remember."

She made the children come round Don Bosco, and then she said to him: "Look this way and see what there is. . . All of you look this way and read what is written. . . Well, what can you see?"

"I see mountains and then the sea, then hills, and then mountains again, and then the sea again," Don Bosco replied.

"I read Valparaiso!" cried one little boy.

"I read Santiago," exclaimed another.

"I read both!" shouted another.

From Pekin to Valparaiso.

"Good," said the shepherdess, "start from this point, and you will learn how much the Salesians are to do in coming years. Now turn round this way and draw another line, and then look."

"I see mountains, and hills, and sea."

And the children, who were watching intently everything that happened, cried out in a chorus: "We read Pekin."

"Good," said the shepherdess. Now draw a line from one extreme to the other, from Pekin to Santiago, make its centre in the middle of Africa, and you will be able to see exactly what the Salesians are to do."

Don Bosco was astounded. "How," he cried, "how do all this? The distances are immense, the places full of difficulty, the Salesians few!"

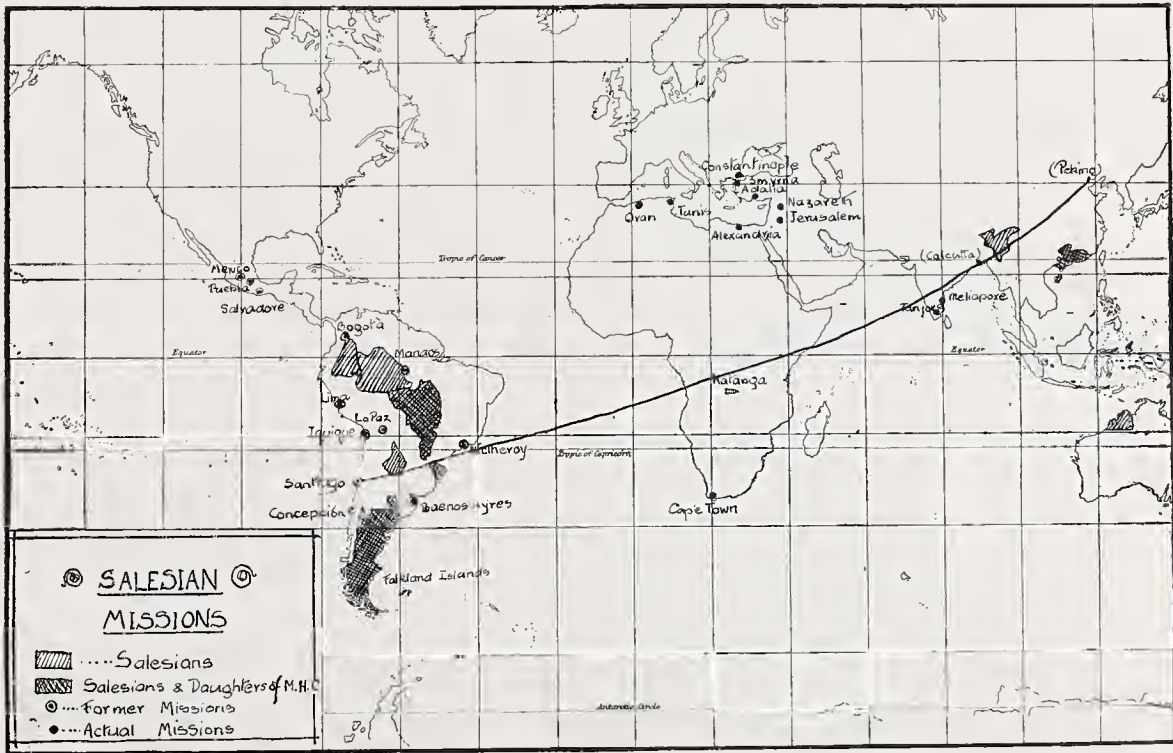
"Don't worry! your Sons will do this; and what they don't do, their Sons will do; and what these don't do will be done by their Sons—but hold firm."

"But where can so much personnel be got?"

"Come here and observe well. Do you see here those 500 missionaries already fit for their labour? Then look across there and you will see more and more of them. Now draw a line from Santiago to the centre of Africa—what do you see?"

"I see," replied Don Bosco, "ten bases of operation."

(*) Near Turin.



"Good. Well, these bases you see will be centres forming novitiates and student-ates, and they will provide a multitude of missionaries to see to the needs of these countries. And now turn in this direction. Here you see ten more bases from the central point of Africa to Peking; and these will provide missionaries for all these countries. There is Hong-Kong, there Calcutta, here Madagascar—these and other places will be studentates and novitiates."

Cannibals, Heretics and Persecutors.

Don Bosco listened to all this, and then said to the shepherdess: "But where can so much personnel be got; how can missionaries be sent into these places? Across there are savages who feed on human flesh; and there, are heretics; and here there are persecutors of the Church—and what can one do?"

"Listen," replied the shepherdess, "just put a little good-will into it, and there remains but one thing to do—My sons must constantly cultivate the virtues of Mary."

"Very well," replied Don Bosco, "I think I understand. I shall recommend and preach your words to everybody."

"And guard yourself," continued the most Blessed Virgin Mary, "from an error which is so common now: the mingling of those who study human arts with those who

study the divine arts; for heavenly knowledge cannot be mixed up with that which is earthly."

Don Bosco opened his mouth to reply, but the vision had disappeared. . .

This is a mere sketch of a magnificent and very long dream (*sic*) which fore-shadows what is to be the splendid future which God is preparing for the Salesians, if they correspond with His grace.

When Don Bosco had finished relating what he called his dream, he exclaimed: "How greatly Mary loves and favours us! How dearly she loves us!"

Whether the dream, the substance of which is given above, is such merely, or something more, is left to the supreme judgment of the Holy See. Meanwhile, a glance at the map and the statistics published on pages 31 and 67 will afford the reader some idea of the remarkable coincidence obtaining between what Don Bosco related fifty years ago, when Salesian Missions had scarcely yet been born, and what now is an accomplished fact. Of course all the outlines are not yet filled in—that is a question of years; but what is already done bears rich promise of what is to come.

Do YOU feel inclined to take part in this glorious crusade? If so, get in touch with the Editor of the 'Help of Christians.'

What an Irish Paper says.

An Irish Journal, after bestowing much praise on the Magazine itself, goes on to say:

"But much as is the value of this publication, what of its priceless worth to those who, by supporting it, co-operate in the great and noble ideals and work of the Salesians? An important part of that work is to enable holy and devoted youths of the very poorest classes, who yearn to follow the Master in the Divine Mission of the Priesthood, to do so. The world's goods they have not, and without the help of those who are better off in material things, many hundreds of those ardent young souls—material, perhaps, for some of the greatest priests of the age—yearn in vain; as means must be provided to educate and maintain them and pay all expenses until they are ordained. Need more be said? What a noble work with which to co-operate, and what is there that cannot be

hoped for of all God's great boundless favours, spiritual and temporal, by those who co-operate? Remember the petitions of helpers go to the White Throne through her called "Help of Christians," who is called "omnipotent by grace," of whom it was never known in any age that she failed her suppliants. The blessings to helpers of the Salesians must be very great indeed. The indulgences and privileges to be secured are in themselves heaped up and flowing over, and include participation in the benefits from Masses offered world-wide each day.

Let no Catholic reader, therefore, deny himself the benefit of these great things. No one can afford to do so. Help the Salesians by a 2/- subscription to the Magazine or in any other way, and she, the Help of Christians, will help you, and obtain all things for you."

You Want to Know

HOW the last number went. Beyond all expectation. We refer you to "What people say" to see only some of the nice things people have said about us.

WHY there is so much about Salesian Missions in this number. Because of the great International Missionary Celebration which is being held in Birmingham. It is only dutiful that all Catholic papers—each in its own way—should support a work so obviously good.

WHETHER in the next number we are going to have another exclusively Salesian Number. No, we hope to get up one on entirely different lines. For the first year, there is bound to be a certain amount of chopping and changing, because we want to give a Magazine which interests, not so much ourselves as our readers. Hence don't be backward in coming forward with your criticism each month.

WHAT we thought of the response made by our readers to the May-June issue. When we had got over our astonishment and surprise that there exists so much good-will in the world, our abiding feeling was that of deep gratitude. We cannot thank you enough for your past kindness, and the best form our gratitude can take is to try to make the Magazine a worthy recipient of the future effects of your benevolence.

IF we are going to introduce any new features. Of course we are! We have already got someone to run a 'Children's Page' and the 'Correspondence Column'—but not this month! One of the conditions of life is constant change and variety; you never heard of a real good plant which is content to remain a seed. On the other hand, you've never heard of a plant that was ready-made—roots, stalk, leaves, blossom, all. All things great were small in their beginnings, and all things mighty have once been mean.

MORE about the Salesian Missionary House at Cowley. At least many have shown such lawful curiosity. In the

next Number we hope to get up special articles—and as interesting as possible—on this place. For the present, keep in your head that it is a kind of nursery in which Salesian seeds are planted, and germinate, and take root, and grow; a kind of powerhouse which furnishes the sinews of war to the rest of the Salesian centres of the Province; the mould in which Salesians are shaped out of the raw material that comes in from the non-Salesian world.

WHETHER the scheme on the inside of the back cover was put there as part of the joke column. Certainly not; it's a list of some of the perfectly lawful motives and means for pushing on with the good work. The only fault with the list of ten "Whys" is that they are so many as to be confusing—only one of them ought to be sufficient. To take only one, who does not wish to please Mary, and above all, Mary, Help of Christians, who has been, is and ever will be, the symbol and means of infallible victory and conquest in all orders of life—spiritual, religious, moral, mental, social and material?

WHAT means that testimonial from a non-Christian lady which is printed in "What people say." It means just what we've said above: that when Mary Help of Christians has a finger in the pie, and above all, when Mary, Help of Christians is Generalissimo, and directing operations (as she is in this Mag.), success is assured. Do you want to join in the march of triumph? If you do, join up at once and do your bit while we are fighting our way. Mary, Help of Christians is out to convert England. It was she who converted the Patagonians of extreme South America, the people in whom Darwin thought he had found the missing link; it was she who smashed up the Pagan Turks at Lepanto and Vienna, and thus saved us from growing up as blind followers of the blind—to say nothing worse—"Prophet" Mahomed; it is she who has crushed all heresy. . . it is she who will convert in England what is convertible, and the part which is pagan—and what a great part!—she will subdue. So let it be!

What People Say.

His Holiness Pope Pius XI says: "Whatever one does for the uplifting and development of the Catholic Press, I shall consider as a personal favour."

The Editor of a distinguished Irish Daily says: "The 'Help of Christians' is a beautiful Magazine. . . exquisitely printed and illustrated. Its contents, both in prose and verse, are of a most varied and engrossing Catholic interest, and the literary style high class and finished."

The Editor of an English paper says: "I like your style, and I think your Magazine will be read for its originality and straightforwardness."

The Editor of another English paper says: "The great point about your new venture is that it is so 'live'. . . One cannot but feel how it would have rejoiced the apostolic heart of your great Founder to have seen his Sons thus giving such an excellent account of themselves in the press. . . I do most heartily congratulate you, and I look forward to quite a big future for it."

From an English Seminarist in Spain: "I am glad Cowley has some pushing men."

A non-Catholic lady in Essex: "I was very interested with it."

A Civil Engineer from the South-country: "Mary, Help of Christians means the conversion of England—go it!"

A Scottish Seminarist writes: "I am more than delighted. I didn't think a Catholic Magazine could assume a form so popular. All the articles were fine, 'Pav Attention' found the bull's eye, but I was especially delighted with what 'Shop Talker' had to say—the pointed remarks were really good and of great help; they express in popular and tabloid form what others would take a full course to tell you."

Another ex-soldier and K.B.S. writes from Scotland: "There is a delightful freshness about the 'Help of Christians,' and a somewhat American kind of 'punch.' I wanted to write for it myself, in fact; it seemed so naturally personal in its claim to friendship with me—like somebody saying: 'Where are we going for a walk?' What I can do I will do. It is only fair to Our Lady to say that she has been very good to me in a special way since I began to think of doing something for her Magazine."

His Eminence Cardinal Maffi says (to priests): "You preach on Sundays, but the newspaper preaches every day and every hour. You address the Faithful in Church, but the newspaper follows them to their homes. You speak for half-an-hour and quit, but the newspaper never quits."

The Rector of one of Liverpool's most flourishing and popular parishes says: "Thanks very much for new Mag.—it is excellent."

A gentleman well-known in Coventry writes: "I wish your Mag. the success it deserves; it's Don Bosco's work and is therefore sure to be a success. Failure in Salesian enterprises is unknown."

The Rector of a populous Parish in Durham says: "It is attractively got up and I should say it is in good editorial hands. . . I wish the Magazine the best success."

A literary critic writes from the North: ". . . a new and interesting Magazine."

A writer from Surrey: "I think it is a great need satisfied and that it will help us in every way. It is bright and delightfully simple. . . may it soon be issued in thousands!"

From Maryborough: "I am delighted with it. It will increase devotion to the Holy Mother of God. . . There is room enough for it and I'm sure it'll be a great success. . . I am delighted to know of your House and of your dear little Mag."

What remains to be said:

NOTHING SUCCEEDS LIKE SUCCESS!

Patagonia.

Savages. Living in a civilised country, and surrounded by every kind of convenience and comfort, we little realise that there are still vast tracts in the world where civilisation has not as yet set foot, and where the evils consequent upon savagery, ignorance and paganism everywhere abound. Just such a country was the unexplored region of Patagonia fifty years ago. Picture to yourself a vast expanse of stony plains covered with dwarf scrub and occasional oases of pasture near the rivers; add to this a few encampments of tents made from the skins of llamas and inhabited by tall Indians, whose principal occupation

the one Good and the other Evil, and they had some hazy notions of the immortality of the soul and of reward or punishment hereafter. This last, however, did not deter them from indulging in sloth and debauchery, to which vices they were the more incited by the large quantity of intoxicating liquor sold to them by European traders.

Christians. Such then was the state of Patagonia about the year 1854, when a boy of sixteen lay sick in the Infirmary of the Salesian Oratory at Turin. The doctors had declared that he would not live, and Don Bosco stood at his bedside to comfort him. "Which is better for you," he asked, "to get better, or to go to Heaven?" "It is better to go to Heaven," replied the boy. "That is true," said Don Bosco, "but this time the Madonna wants you to get better. You will be cured, you will become a priest, you will take your breviary, and you will go to lands far, far from here." The boy did eventually recover, and went out to distant lands as Don Bosco had prophesied. He was the leader of the first expedition of Salesian Missionaries for Patagonia, and is now His Eminence Cardinal Cagliero. It was in 1875 that the first Salesian Missionaries set foot on the continent discovered by Columbus, and the following year they set out for the unknown and mysterious regions of Patagonia. Anyone who knows anything about these lands will testify to the great work there accomplished by the Salesians in the civilisation and evangelisation of the Indians. He whom Don Bosco had recalled from death to life, pointing out to him the road to Patagonia, advanced steadily and fearlessly; he crossed deserts, he pushed through forests, he forded rivers, he overcame all obstacles, he studied and comprehended the Indian mind. The desert was, as if by magic, covered with Churches, Schools, Colleges, Agricultural Colonies, and Technical Schools, and the Salesians and Daughters of Mary, Help of Christians, went in their hundreds to labour in the new field of action pointed out to them. The souls of the Indians were regenerated with the waters of Baptism, and Patagonia became Christian.



Cardinal Cagliero.

is to hunt the guanaco and three-toed ostrich, both of which abound in those shingly wastes; and you will have a sufficiently good representation of the general aspect of Patagonia in its wild and savage state, to be able to understand the kind of land in which those intrepid Missionaries who sacrifice the comforts of civilisation, took up their abode. The fierce Patagonian Indians lived in tribes, and over each tribe the cacique or chief reigned supreme. They lived a wandering life and spent their nights, huddled up together with their dogs, in their badly-constructed tents. Their religious beliefs were extremely simple. They acknowledged two principles,

A Guide. Don Bosco had always sighed and longed for the evangelisation of Patagonia, and he now looks down from his throne in Heaven on the land to which he sent his first Missionaries. The following fact shows in a remarkable way how Patagonia is assured of the powerful protection of Don Bosco.

An old man had just arrived at the mission-station. No one knows whence he has come, and he can hardly make himself understood. On being questioned, he is found to know nothing of the Christian religion, but although in weak health, he is willing to

learn a little catechism at the general instructions. He is asked who told him to come to the Mission, and he smiles, and by means of signs and a few broken words, gives us to understand that a Father—a good old man—showed him the way and the house. Nobody knows who this Father can be, but, when we show him a picture of Don Bosco, he looks at it excitedly and asks: "Who is this Father?" "Don Bosco," we reply. "That is the Father who told me to come here." Love is more powerful than death, and the love of Don Bosco for Patagonia endures to this day.

Christianity means Civilisation.

EARLY MISSIONARY LABOURS IN TIERRA DEL FUEGO.

At the extremity of the American Continent there are a number of cold, barren, and mountainous islands, which, together with the south part of Patagonia, forms the Prefecture Apostolic of Southern Patagonia and Tierra del Fuego.

The numerous islands of Tierra del Fuego, or of the Magellanic Archipelago, lie between 52.20° and 52.12° south latitude. It was on the largest island that the sailors under Magellan observed fires, for which reason it was called Tierra del Fuego. Narrow channels, strong currents, and boisterous winds, render it dangerous to enter into this desolate labyrinth. The coast, which is composed of granite, lava and basaltic rocks, is inaccessible in many places. The northern and eastern coasts are more favoured by nature than the southern and western; towards the Atlantic Ocean, the mountains are not so steep, a rich verdure decks the valleys, and some useful animals are found in the woods and pastures, whilst the climate is less rigorous.

The inhabitants of these regions are among the most irreclaimable savages. Darwin spoke of them as exhibiting "man in a lower state of improvement than in any part of the world." Mr. Matthews, who had formed the project of trying to civilise them, after stopping on shore a very short time, was so terrified by their savageness that he was glad to return on board the *Beagle*.

It was in the latter part of the year 1886,

that the first steps were taken by the Salesian Fathers for the conversion of this barbarous country. At that period, Mgr. Fagnano, the Prefect Apostolic, landed at St. Sebastian's Bay, on the large island of Tierra del Fuego, and travelled along the sea-shore as far as Cape St. Vincent, a very southerly point. He met with some thrilling experiences during this journey, and had to endure many hardships; but he had the consolation of instructing and baptising several Fuegians, and of being the first priest to celebrate the Holy Sacrifice of the Mass on the island.

Centre of Radiation. In the August of the following year (1887), a Mission House was established at Puntarenas, where Mgr. Fagnano fixed his residence. Puntarenas is situated on the neck of land which connects the Brunswick Peninsular with the Continent. It faces the North-west coast of Tierra del Fuego, being separated from it by the Straits of Magellan, and is the most important part of that zone. It is likewise the rendezvous of the Indians of Southern Patagonia, who find there a ready market for guanaco, puma skins, and other articles. This circumstance, and the comparative facility the place affords for intercourse with the remotest parts of the Prefecture, (since it lies in the very centre thereof), induced Mgr. Fagnano to make it the basis of his Missionary operations. And from

there the Salesian Missions began to radiate in all directions of Southern Patagonia and Tierra del Fuego, to bring the Gospel within reach of the numerous tribes of Indians.

The Missionaries becoming aware of the state of complete abandonment in which the natives of Tierra del Fuego were living, and of the slow but sure extermination, in consequence of the inhuman methods adopted by so-called civilised white men against the poor, defenceless creatures, soon decided on an efficient plan for their social amelioration. They resolved to build villages and populate them with the natives who were wandering aimlessly about the land. An application was accordingly made to the Chilean Government, to whom the greater part of the Magellan Archipelago

through the water. From the quay, a broad straight road leads to the church of the Settlement—an elegant little building, capable of accommodating several hundred persons. It is furnished with an orchestra, and can now also boast of a Way of the Cross. In the midst of the large square before the church, a great cross, rising high in the air, stretches forth its gigantic arms as if to embrace the whole village. The village itself is advancing day by day with the vigorous growth of youth. The church, the Missioners' dwelling, and the Convent of the Sisters are surrounded by fine buildings, which are used as schools for the children, as workshops and dormitories, and also as residences for the widows. Besides, what may be considered as public buildings—a hospital, a concert hall, a



Fuegian Women.

belongs, for a grant of land; and the result of this was the ceding to the Salesians, for twenty years, of Dawson Island, which lies to the south east of Brunswick Peninsula and is separated from Tierra del Fuego by Gabriel Channel. This was in 1889. Four years later, namely, in August, 1893, Mgr. Fagnano wrote to the Superior General:

"On the 14th of this month, I landed at St. Raphael's Mission on Dawson Island for the purpose of erecting the Way of the Cross in the Church there. You will be glad to hear that this Missionary Settlement is making remarkable progress.

Nomads become Town Dwellers. "There is, to begin with, a fine new pier, a hundred feet in length, whereby one can now effect a landing without wading

bakery and a slaughter-house—there are several blocks of houses, symmetrically erected so as to form fine straight streets, which are occupied by the Indian families of the Settlement. Beyond the river, at a considerable distance from the dwellings, is situated the cemetery.

"The Indians at the 'Reduction' are becoming more and more numerous, and it is a pleasure to see what advancement they are making towards complete civilisation. On my arrival, many of them came forward to bid me welcome; and you should see them pulling off their caps and shaking hands with me, asking me about my health, and also inquiring after the other Missionaries at Punta Arenas. Indeed, I was charmed with these poor creatures, who, in the comparatively short time they are under the care of our Fathers, have

mastered many of the difficulties of the Spanish tongue, and, notwithstanding certain uncouthness of exterior, show that they are capable of the loftiest and most refined sentiments. It is easy to see that God is with this Mission, and blesses with remarkable increase the labours of our poor confrères.

"When returning to Puntarenas, I took with me the Fuegian boys of the College band, who were to take part in the civil festivities that were celebrated here on the 17th, 18th and 19th instant. Although the band has been definitely formed only a short time, its progress is remarkable; and certainly the little Indians show no lack of musical talent. They played several religious pieces in church during the sacred functions; at the Distribution of Prizes to our *alumni*, they rendered recitative and academical pieces; and each day they gave a grand concert in the principal square of the town, always evoking the heartiest applause, and exciting the admiration of all. Who that had seen these little fellows three years ago, would have predicted that, after the lapse of a few years, they would have become expert artists? It would then have seemed an insane dream. And yet, the dream has become a reality, and so palpable and incontrovertible that while it fills the heart of the Missionary with ineffable consolation, it strikes mute with astonishment those pseudo-anthropologists who were once loud in denying the possibility of civilising the Fuegian savages.

"Those dear little Indians of Dawson Island greatly edified us by their devotion during the few days they spent at Puntarenas. It was impossible to note, unmoved, their modesty and fervour when they approached the Most Blessed Sacrament, or served at the Holy Sacrifice of the Mass. The fervent prayers of these good children will ascend like sweet incense before the throne of God, and draw upon their native land, upon their benighted race, the redeeming grace of Our Divine Lord with the light of His holy gospel. . ."

Hurrahs for Don Bosco. Here is another account (from the same pen), written four years later, namely in October, 1897, describing the Patronal Feast of the Settlement, as kept by the Fuegian inhabitants:

"The little village of St. Raphael, built

on the slope of a hill facing Port Harris, on the east side of Dawson Island, presents a pleasing and flourishing appearance with its more than sixty houses for the Indians, its schools, workshops, hospital, church, grand square, and its two piers which stretch several hundred feet out into the sea. Before the arrival of the Missionary, this spot, which is now all alive and bustle, and of considerable commercial importance in Tierra del Fuego, was a weary waste.

"On the 23rd of October, eve of St. Raphael the Archangel, Patron of the village, I paid another visit there, and was received with every demonstration of pleasure and delight by the Superiors and the Fuegian inhabitants. During the whole of the evening, I was employed in hearing confessions.

"At the early Mass, on the following morning, it was a source of great pleasure for me to see that, besides the hundred Indians who approached the altar-rails to receive Holy Communion, twenty-nine others—all adults—received the Bread of Angels for the first time.

"I celebrated Solemn High Mass, served by little Fuegian altar-boys, whose innocent faces reflected the holy joy they inwardly felt at being chosen to act as the body-guard of our Divine Lord. The band, composed likewise of Fuegian children, played some devotional pieces before and after Mass; whilst during the Holy Sacrifice, the choir of youthful voices, under the direction of the nuns, executed some charming music with admirable skill.

"At noon, the men sat down to dinner in our house, the large recreation hall being converted into a refectory for the occasion. The women were entertained in like manner at the Convent by the Nuns. In this way, all the inhabitants of the village were united in a brotherly re-union, a re-union not unlike those which took place in the primitive ages of the Church. The Indians were overjoyed and carried themselves very well at table; they were a little perplexed, it is true, as to the use of the knife and fork, but that did not spoil their appetite. When dinner was over and grace had been recited, the Fuegians, unable to curb the external expression of their feelings any longer, gave vent to them by loud hurrahs for St. Raphael, Don Bosco, Don Rua, and the

Superiors of the Mission, which echoed and re-echoed through the village until the bell rang for the afternoon service.

"At once they entered the church, where I administered Holy Baptism to twenty-four adult Indians, and Confirmation to seventy others. Then came the panegyric of St. Raphael, followed by Benediction of the Blessed Sacrament which brought the sacred functions to a close.

"The service over, the Indians flocked into the square outside the Church to listen to the School band, which gave a grand concert—a veritable musical display—evoking hearty applause. We were afterwards invited to assist at a dramatical representation given by the boys of the School. It was a most decided success. I was obliged to admire the histrionic powers of our little Fuegians: they are almost consummate artists; they certainly need not fear being outshone by their little white brethren. I do not exaggerate when I assert that I have not assisted at private theatricals more brilliantly performed, even at our Mother House in Turin.

"Whilst this a proof to us that the poor Onas Indians are susceptible of the most

refined culture, the piety, industry, and signs of comfort which reign in the whole settlement, show the immense strides, both in our holy religion and civilisation, that these poor creatures have taken in the course of a few years. The sight fills the Missionary with ineffable consolation, and makes him forget all that he has had to suffer in these icy regions.

"We could hardly believe our own eyes, as the change that has been effected surpasses all expectation. And then we wandered in spirit to Turin, and we seemed to hear once more the prophetic words of our beloved Founder, Don Bosco, about *Tierra del Fuego*."

These simple and unaffected annals of one of our earliest Missionary stations go far to prove that real Christianity and real civilisation are one and the same thing; that there is between them a relation of cause and effect. On the other hand, an atheistic view-point in science, as represented by, and culminating in, the Darwinism, is no aid to the uplifting of the savage—it "retards" it.

Beagle.

A Salesian Lives in History.

The personality of Mgr. Fagnano, the great Salesian Missionary of the Fuegians—the people of the Diocese nearest the South Pole—has still great influence over the minds of the civilised people of that district. In 1921, when the 4th centenary of the discovery of the Magellan Straits was celebrated, the name of the heroic Son of Don Bosco, Joseph Fagnano, was spontaneously associated with that of the great navigator, Magellan, for he was a veritable standard-bearer of civilisation in those far regions.

Even yet, the grief for his death is great, and admiration for his virtues is far from decreasing. His tomb is the goal of many a pious pilgrimage, and people of all classes may be seen there occupied in prayer and meditation. Such is the gratitude and respect which the people of those parts have for their great missionary.

But this affection and gratitude is shown in even still more concrete manner by perpetuating his memory in the names of places and institutions. The following is a list of some.

Lake Fagnano, the most largely extended in *Tierra del Fuego*, called by the Indians "The Great Water." It was discovered by Mgr. Fagnano.

The Fagnano Herbarium, the principal part of the principal Museum of that region.

The Fagnano College, at Cape Horn, on a stone of the face of which there are recorded the more interesting deeds and dates of the life of the Monsignor. It is an advance post of civilisation.

The Fagnano Theatre, at Puntarenas. On its facade is a splendid representation of Mgr. Fagnano, surrounded by festoons of marguerites and roses, with the motto: "God and Fatherland."

The Fagnano Observatory, which is a perpetual testimony of the love of science and progress which the valiant missionary knew how to join to his love of the Faith and of the Gospel. It is much appreciated by those interested in meteorological affairs

Thus is handed down to posterity the name of this humble Son of Don Bosco. He was prodigal of his life and of his energy in order that this most distant and forgotten people might be elevated in the social and religious planes, and no small



Mgr. Fagnano, S.C.

for its rigorously accurate observations.

Fagnano Road, one of the busiest thoroughfares of Puntarenas. It was dedicated to him as a homage from the people, and because they regard him as their greatest benefactor.

part of his reward is that he will live for ever in their minds and hearts as their first Apostle, who brought them civilisation at one and the same time as he brought them the Faith.

Ask for the "Help of Christians" at your Newsagent, and he will get it for you.

A Page from Patagonia.

"As a fair exemplification of the gross ignorance in religious matters that prevails in those regions of Patagonia," wrote one of our Missionaries, "I venture to recount here a little incident that befell me on this journey, which, were it not highly deplorable, would be ludicrous in the extreme. Our guide, a soldier of the Argentine Republic, seeing my crucifix drop from my soutane, picked it up, and presenting it to me, expressed himself as follows: "Look here, Father, you have lost this. What is it? Perhaps it's St. Anthony?" "No, my son," I replied, and the occasion favourably presented itself for a little instruction on the mystery of the Incarnation, of which the poor fellow was as ignorant as a Turk!

"But to return to our journey. From Cura-Chara-Milla I may date a long series of misadventures which, for the sake of brevity I shall simply catalogue in the fewest words possible. We lost our horses, to begin with, and eight days' hunting for them proved useless sport. Impelled by hunger, they had broken loose one night and strayed away, probably to some far-off district in search of pasturage. Hence, we were obliged to seek the loan of other horses, and also to employ additional guides to lead us through a thousand surrounding perils. We were obliged to ford, or swim across, large rivers, climb over high mountain ridges, and sleep in the open air on the bare ground. Day after day, our only food was flesh-meat, which we roasted

when we succeeded in having a fire. We also had the misfortune to stray from our path and wander about in bewilderment for days together. On one side of us, an unbroken chain of mountains, on the other an immense plain inhabited only by large quantities of ostriches, foxes and guanacos. After fifteen days, we emerged from this wilderness, and found ourselves in a country already known to us and among people not unfamiliar with our Mission.

"On the banks of the Rio Lileo, we accidentally encountered Father Gavotto and his Catechist. We had not seen one another for over three years. On perceiving and recognising us from the opposite bank, Father Gavotto gave rein to his horse and plunged into the river with such unthinking impetuosity that I feared both horse and rider would be overpowered by the current and hurried to destruction. It is difficult for language to picture the sensation one experiences in meeting a dear brother in those desert and most remote places. We embraced one another in silence—our joy was so intense that our feelings could not find expression in words! In order to enjoy a little of each other's company, we directed our course to the house of our old friend, Señor Lucca, who welcomed us and treated us with his usual benevolence, and prepared comfortable lodgings for us to pass the night. The following morning we resumed our different journeys."

Trials of a Missionary.

"This was one of the most trying journeys, as we had five days of it on foot," writes one of our Missionaries who has been describing some of his many adventurous journeys in extreme South America. "We had to cross a table-land at a great elevation, where it was excessively cold, and the ground covered with deep snow. Every evening we made a great heap of branches and dead leaves, to keep out the damp, and upon these we spread our skins and the few blankets we had. The kind reader will pity us when he reads all the details, but let him cheer up, we were happier on

our poor beds than many a rich man on his bed of down in his palace. We had plenty of fuel near us, and not much trouble in preparing our dinner; we simply had to put our bit of meat at the end of a stick, and it was done to a turn in a trice, whilst masses of snow were at hand everywhere wherewith to quench our thirst.

A Dying Woman. "We had scarcely set foot in Chorog-Ruca, when someone came to beg me to go to a poor old woman writhing in her last agony. She was stretched on a heap of guano

skins, surrounded by relatives bemoaning her state. As I could not make her understand me, belonging, as she did, to the Tehuelches tribe, so-called because they ride on horseback, I had to have recourse to an interpreter. I told her many things concerning the Mysteries of the Christian Faith; gave her the Crucifix to kiss, and baptised her. Those around her evidently expected me to work some great miracle, and to see her recover immediately. I had nothing about me except a little bit of tamarind, of which I made her take some, chiefly for the sake of acceding to the wishes of those with her, and to show them that I took an interest in the poor old creature. She died that same night. At sunrise the next morning, her relatives made a bonfire of everything that had belonged to her. The corpse they wrapped in the skin of some beast, and buried it a little way off. Unfortunately, I was not told in time, or I should have given her Christian burial. The tent in which she had died was taken down, and set up again farther away. I imagined that that was the last of the ceremonies imposed upon these children of the solitude on the death of one of their people. I was mistaken, for the same day the Chief of the tribe gave orders to all the families to make ready for their departure; next day they were all to leave a place haunted by the Spirit of Evil, who had caused the death of the poor old woman, and go to another place which the Chief named to them. I endeavoured to make him alter his decision, as this sudden flitting greatly upset all my missionary plans. 'In a matter of such grave importance,' said he, 'we may not deviate from the customs and traditions of our forefathers.' He allowed one portion of the tribe, however, to remain one day longer, that I might finish my instructions, and baptise and confirm at least some of

the children. It was asking a very great deal that they should stay in the place they believed infested with evil spirits, and they thought it imperative to take all kinds of precautions to guard themselves against their wiles.

Old Nick with the "Wind Up!" "The most anxious held a council, in which it was agreed that a regular warfare must be undertaken against the Demon. When it grew dark, the cleverest riders among them bestrode their horses, and, armed with rifles sent them by the Argentines, placed themselves in battle array. Then, starting all at once into a fierce gallop, as though pursuing a deadly enemy, they discharged their rifles again and again. My companions and myself, gathered round the fire at some distance, quietly consuming our modest evening repast, were at a loss what to make of this warlike display. Was it a sanguinary affair amongst themselves, or had we anything to fear on our account? For a moment I did believe myself in danger, as it occurred to me that they might attribute the old woman's death to my ministrations. This petty battle lasted but a short time. When they thought that the demon had been sufficiently impressed and intimidated, and that they had compelled him to fly, these brave horsemen dismounted, and retired to their well-earned repose. This is only one instance of the deplorable superstition and ridiculous practices rife among these poor denizens of the wilds, upon whom the Sun of the Gospel has not yet risen. And there are impious scoffers in Europe, who look upon the good work of the Catholic priest as useless and absurd, when he tries to show these benighted heathen the true light, and to win them from the error of their ways, sometimes at the risk of his life, and always with hardships and fatigue."

CARDINAL MANNING says: "I am entirely convinced that if we desire to find the surest way to multiply immensely our own material means in this country for our works at home, it is not by limiting the expansion of charity and not by paralyzing the zeal of self-denial. Holy Scripture teaches us that there are those who give and yet are enriched, and there are those who withhold from giving and are always in want."

The Birth of a Nation.

In the remote past, a warrior of the tribe *Tupy*, whose name was *Bororo*, flying from the field of the last battle between his people and the *Tymbiras*, after a journey of twenty moons, arrived in the country of *Matto Grosso*, accompanied by his wife and his four sons.

This family from which, in the course of time, the tribe of the *Bororos-Coroados* took its rise, settled on the banks of the river *Capayò-Grande*. Nor did *Bororo* lose heart in contemplating the small remnant of his race, confident that from them would rise another and more war-like generation. The aged *Tupy* had the consolation of caressing with his trembling hands his children's children, succumbing at last, covered with the laurels gained on many a battle field.

The government naturally was patriarchal and therefore, the chief who succeeded *Bororo* in the sovereignty of the new tribe was his eldest son *Itubori*.

Amid the delightful shades of the forests, with the food which Nature herself, called by the divine poet the *daughter* of God, provided for the inhabitants of the woods, the tribe was gradually formed, and increased in number to such an extent, that the neighbouring lands proved insufficient, and they had to deliberate about the conquest of fresh territories.

Why Indians use Arrows!

One day, according to tradition, the whole tribe being assembled under the presidency of the priest, *Bope* and *Tupa* came down from the east, one armed with a gun, the other with a bow and three arrows. *Tupa* set up a mark for the Indians, saying that whoever should hit it with a bullet would win the gun. Everyone missed, and at the noise of each discharge they fell down half-dead, whilst the others fled in terror to hide themselves, screaming with fright. It was impossible, therefore, for them to gain possession of the gun.

Then *Bope* presented them with the bow and arrows, and all used them skilfully. Then *Tupa* brought forward a civilised person dressed as a *Bororos* who hit the mark with the fire-arm, and at the unexpected discharge the Indians fell with their

faces to the earth. Thus was the question settled: fire-arms for civilised persons, bows and arrows for savages.

As the years passed on, feeling the want of some external worship in their religious beliefs and diversions, they asked the *bari* to interrogate the gods on this subject, which was settled to their satisfaction. To the descendants of the *Bororos* they appeared, teaching them the desired games and amusements, whilst the priest *Meriso* himself instructed them in religious subjects and the rites they should adopt. Thus organised, the tribe made preparations for the conquest of the territory of the *Parecis*; they were trained as warriors amidst the dense forests, on the rapid rivers and on the vast prairies of this virgin soil. From this time they were governed by the elders, called *caciques*. Then followed a long series of wars with the surrounding tribes, and it is to these early times that the heroes on which the tribe prides itself, belong. The heroes, who take the place of saints with the Indians, are divided into privileged and non-privileged. The first are described as the authors of their war-dances and songs, the second are the protectors of the Indians' undertakings.

A Bororo Jeanne D'Arc.

When the Province of *Matto Grosso* began to reap the first benefits of civilisation, the *Bororo* tribe, under the government of the descendants of a Chief by name *Bacororo*, was in the enjoyment of profound peace, and consequently had greatly increased in numbers and power.

With the newly-founded Spanish town of *Cuyabá*, which was at the head of all the commerce and industry then developing in the various centres of civilisation, there was at that time no communication by boat, and the only means of intercourse with the court was the road constructed by the first President of the province, when a garrison was sent from *Rio Janerio* to this State. Meanwhile the merchants' caravans, frequently making use of this road, were often attacked by the famous *Bororos*. Sometimes many months elapsed without any communication with the court, solely

because the Indians had barbarously massacred the bearer of dispatches, beside whose corpse was frequently found his letter-bag.

Having discovered this tribe, whose bands wandered through the plains attacking unwary travellers, it appeared necessary to check these outrages; this was accomplished by a battalion of Artillery. The *Bororos*, re-forming their lines, advanced three times to the assault, but only to be routed and killed. The savages in good order came forward once more with greater audacity, but Major Anthony Duarte, a celebrated commander of that time, overcame them completely.

Soon afterwards Major Duarte, at the head of a division of tried soldiers, left the more civilised regions, and set off for the southern forests in search of the dreaded *Bororos-Coroados*. After a march lasting several weeks, they met with a portion of the tribe, to whom presents were given. Other bands soon joined the first, and to these also great generosity was shown. But the treacherous savages pierced with arrows some of the soldiers who, when off their guard, were examining the wonderful natural beauties of these regions. . . . Then the sword flashed from its scabbard, and gun-shots re-echoed through the woods. Other desperate engagements followed, and the unhappy *Bororo* race was trembling on the brink of destruction, when an Indian girl came to the rescue. This heroine, after a fierce combat in which many Indians had been taken prisoners, filled with pity for her unfortunate brethren, obtained permission from Señor Duarte to go and parley with her tribe for the purpose of drawing up a treaty of peace. She set off, and after three days returned with five hundred Indians who had remained in their encampment; in shame and confusion they laid all their weapons (bows, arrows, iron-pointed clubs, etc.), at the feet of the conqueror. Guarded by a company of soldiers, they were taken in bonds to Cuyabá.

The Gospel is mightier than the Sword.

With the instruction and education imparted by the sword, in 1884 some of

these Indians were regenerated in the saving waters of Baptism and presented to Cuyaban society as completely civilised! But it was then that Duarte exclaimed: "The mission of the sword is ended; let the ministers of the Gospel now come and illuminate the forests with the rays of Christian doctrine." Nothing more could be hoped for from the Indians by the system of repression.

The President, joining in the urgent entreaties of the distinguished Bishop of Cuyabá, requested Mgr. Lasagna, S.C., to send several Salesian Missionaries to the capital. In the year 1894, the same Mgr. Lasagna, with several Salesians, reached the territory of Matto Grosso, in which, with the help of God, they raised the banner whose motto is *labour and prayer*, and which bears the inscription: "Da mihi animas cœtera tolle." The following year we undertook the work of civilisation.

The *Bororos* have always manifested a great love of liberty and independence: they have often been vanquished, but never subdued. With their cravings for liberty and licence, they have submitted to the civilised population only through force, or to gain their own ends. Obstinate attached to their own ideas and customs, unchangeable in their determinations, and steadfast in the sacrifices required for their personal safety, they have a great love for life and its most degrading pleasures. Nevertheless, experience has shown us that they are susceptible of a real improvement in their manners, have much natural talent, and are industrious.

How wonderful is the transforming power of the religion of Jesus-Christ, which from the beginning commenced to found and extend a kingdom of sublime virtue, of equality and peace in the midst of a corrupt empire which burned incense to Venus, and contained more slaves than free citizens. May the religion of Jesus Christ triumph also over the *Bororos*, and other savage bands who with them still roam the immense forests and the banks of unknown rivers.

Ask for the "Help of Christians" at your Newsagent and he will get it for you.

Mgr. Louis Lasagna.

SALESIAN MISSIONARY BISHOP.

"I have chosen you."

The vocation of the Catholic Missionary presents us with the most splendid and the most attractive ideal which can beckon the man of Faith and self-sacrifice. Forgetful of self-interest, his endeavours are wholly centred upon spreading the light of the Gospel and of civilisation; he is all on fire for the salvation of souls. Such a vocation is the most precious fruit of a Religion which has come down from Heaven, and the one that most truly reproduces in the midst of mankind the divine vocation of the Man-God; the entire human race is his family, the world is his country; he can be bound by no ties of parentage or native-place. Worldly splendours or greatness do not attract him; his ambitions are for another world, and no sacrifice will daunt the ardour of his constancy and zeal.

Such was indeed His Lordship Mgr. Lasagna, of the Salesian Society.

A Martyr or a Victim.

On November 6th, 1895, the civilised world was moved to astonishment, condolence and regret by the news of a disastrous event; and the fact that it occurred in a distant State of Brazil did not prevent the news of it from becoming rapidly spread to all the capitals of the world. Between the stations of Juiz de Fora and Mariano Porcopio, two express trains came into violent collision, and a special first-class carriage was smashed to pieces. Six of the passengers were frightfully crushed, and four others were seriously injured. The killed were: His Lordship Mgr. Lasagna, Titular Bishop of Tripoli and Provincial of the Salesian Missions in Uruguay and Brazil, a young priest who was his Secretary, and four Nuns, Daughters of Our Lady, Help of Christians. They were on the way to make a new foundation, which was to provide for the education of poor children, and His Lordship was in charge of the expedition. He was in the prime of life, being in his forty-fifth year. He had already fulfilled a splendid apostolate on behalf of the education of the young, and of the civilisation and salvation of the savages

who still rove the virgin forests of central South America. Prodigious activity had characterised it, and he died as a martyr to religion and civilisation. The news of the catastrophe came as a thunderbolt to his wide circle of followers and confrères; his funeral obsequies were a triumph rather than a demonstration of sorrow, and served to aid the great Cause which the enemies of Religion had sought to ruin.

Missionary and Explorer.

Mgr. Lasagna left Turin with the band of Missionaries who set out in November 1876, just a year after the first expedition. On arriving at Montevideo, he at once began his great apostolate of unwearied Salesian activity. He opened the College of Pius IX at Villa Colon, and the immense success of this undertaking showed of what capacity the new Missionary was. Within a year, he had opened another House, and undertaken the new Mission at Las Piedras, some thirty miles away; then, at Paysandu, another Church was built, so that the missionary was gradually coming within striking distance of the forests of Brazil. In fact, he had by this time formed a plan of entering the interior where many tribes of savages were known to dwell. In the following year, he traversed much of Brazil, making himself acquainted with the needs of the missionary districts, administering to the scattered Christians, and obtaining information as to the native tribes with whom he desired to come into contact without delay.

Matto Grosso, or the "Great Forest," is situated in the centre of South America. It contains the sources of several mighty rivers, and is situated over 3,000 miles from the coast of Brazil. The rivers and forests were the haunts of large tribes of Indians, who lived the wildest of lives, and were deadly enemies to anything in the shape of a European. In the meantime, under the leadership of Mgr. Lasagna, the Sons of Don Bosco had undertaken Missionary expeditions among the Indians who were scattered about the vast plains of Paraguav, and on the borders of the forests of Matto Grosso itself. The tribe of the *Coroados*



Mgr. Lasagna invites the savage Bororos to Civilisation and Christianity.

was the first to be systematically dealt with, and with such success, that a few years later, a few of the boys of the tribe were taken by the Salesians to Turin as the first fruits of this missionary field. Mgr. Lasagna continued his journeys in search of the scattered Indians, who corresponded admirably with his fatherly love and apostolic ardour. Missionary settlements were gradually established, and thus the evangelising work was secured. Missionary journeys of upwards of a thousand miles were not by any means able to tire his activity, and his zeal grew by the discovery

of new fields of labour. On the eve of putting vast schemes into execution, he was suddenly called to receive the ample reward that so much wonderful and disinterested activity had laid up for him in Heaven. The catastrophe referred to above was undoubtedly the work of irreligious men; but the death of the Bishop and of the Nuns was but a further incentive to their confrères and followers, who are still inspired by so magnificent an ideal and still urged onward in their apostolate by so splendid an example.

Another Damien.

It was in the year 1891. At Bogotá, in Colombia, Michael Unia, a Salesian Missionary was pacing to and fro in a shady part of the place where he was quartered, away from the broiling South American sun. He was reading, and what he read was the Breviary. Turn after turn he took in leisurely fashion, and the rustle of the Breviary's India-paper leaves told that the *opus Dei* was proceeding steadily. Suddenly he stopped, read more intensely, and then with quickened pace, Breviary closed, and eyes afire, he began to stride the accustomed beat.

What had so affected him was the gospel narration of how the ten lepers were cured by Our Divine Saviour. He was so moved by it that he was quite unable to get rid of the thought. These poor, miserable lepers seemed to be to him as a vision, from which he could not take his mind and to which his heart went out in tenderest sympathy—even as had the Sacred Heart of Jesus.

Words! Words! Words!

He opened his Breviary once more, in the vain attempt to get away from the vision which was haunting him. It was his duty to finish his Breviary—he must finish his Breviary—what had the lepers to do with him?

Try as he would, he could not get on; he read words, words, words; he said them out loud and louder, but what he saw was the vision of the lepers—the unclean, the pitiful, the destitute. All morning he struggled, and all morning he failed.

Seeing that he was but wasting time, he

went to his Director and exclaimed:

"What a strange thing, Father, I've been trying for the last five hours to recite the Homily in the Breviary, and I cannot!"

"But why not?"

"These lepers! I cannot get them out of my mind. They will not let me get on. They paint themselves on my eyes and fill my imagination."

"But don't worry, recite it through and don't think of the sense of the passage."

"I've tried, but I can't. Please dispense me from Office to-day, for I cannot get on with it."

"All right, I dispense you, but on condition that you go away with your mind at rest and tranquil. . ."

Lepers, Lepers, Everywhere.

But with the fall of the evening, the idea made itself felt still more strongly and more persistently. It seemed to him that the lepers were there in front of him, that he saw their fetid sores. The wailing of their prayer struck home to his heart. "All fly from us, all detest us, even the priests have a horror of us! Oh you—at least you—come and succour us. . ."

He sought to go to sleep, but he could not keep his eyes closed—the lepers were with him whithersoever he went and whatsoever he did. Towards midnight, out of himself with perplexity and emotion, he went and knocked at the Director's door and demanded that he should be allowed to go out among the lepers, and there get some rest for his mind.

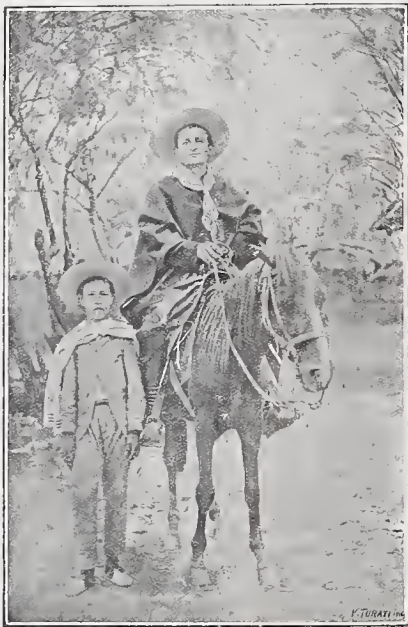
The Director told him he was dreaming, and told him to be off back to bed, and on

Unia's persisting, he again told him that he must be dreaming, for such ideas as had taken possession of him were those of people in a dream or in delirium. "Go back to bed, and we'll talk about your lepers to-morrow," he said kindly, as if he were talking to one who must somehow be humoured. "But even if I go to bed

Unia had had, but something more, and call it what you will, only departure for work among the lepers was able to give him rest from it.

More Precious than Precious Stones.

Such was the supreme vocation of Michael Unia. Already he had answered



Fr. Unia, S.C.

I shall not sleep unless you let me go to the help of the lepers."

After some talk, it was agreed that on the morrow Unia would write to Fr. Rua, the Salesian Rector Major, and, with this hope kindling in his heart, off went the new Damien for a troubled half-repose. Henceforward there was no more rest for Unia's Superior, for it was no dream that

the higher call; not content with being a good layman, he became a religious, and not content with being a Religious, he became a priest, and not content with being a priest, he became a Missionary, and not content with being a Missionary, he became a Missionary of the Lepers—the outcasts from among humanity. Like St. Francis of Sales, the Patron of all the Sons of Don

Bosco, he became all things to all men that he might gain them to Christ; like St. Paul, he reckoned that all things were vain that were not Christ, and what in the eyes of the world was abhorrent, became to him more precious than precious stones, and beside it he reckoned all wealth "as a little sand."

Who would have dreamed, when they saw a young farmer of twenty-five at work among the vine-clad slopes of his home at Rocca Forte, that in him was wrapped up

he that the Help of Christians inspired Don Bosco to inaugurate his scheme for late vocations—the "Sons of Mary."

As soon as Unia heard of this, he saw in it an answer to his prayers, for, with all the good-will in the world, he had up till then been too poor to seek proper education, and he felt that here again was proof that no one seeks help in vain from her who is called the "Help of Christians."

And please remember it is not of a dead and forgotten past that we speak. There



Leper Family.

all the sublimated charity of the greatest heroes of humanity? Who would have thought, as they watched him at work in the vineyard, that this was but symbolic of what he was yet to do—that there was another vineyard in which he was to labour, and other vines upon which he was to expend his care?

A "Son of Mary".

Yes, he was nearing twenty-eight, and he knew no Latin, nor did he feel very capable of getting to know much; but he had a heart of gold, and it was for such as

have been, there are, and there will be many more of these "Sons of Mary" throughout the Salesian world. More than 2,000 of them have already won their way to the Priesthood and have done, or are doing, good work. There is a good proportion of them at the Salesian House, Cowley, and any day you choose to call, they will be able to tell you more about this wonderful scheme of Don Bosco, for theirs is personal experience. Also remember that in helping forward such scheme, you may be giving to the world another Damien—another Michael Unia. Think of it!

The City of Suffering.

It was in the prime of life, with heart beating high with hope and joy that Michael Unia went to take leave of all that remained dear to him of his native land, the confrères at the Salesian House in Santa Fè. None more than he knew the pain and the greatness of the sacrifice he was making. The last remnants of all that was humanly dear he was sacrificing for the sake of what human nature abominated: the purulence and putrescence of a leper colony.

He had written to Don Rua: "I attribute to a signal grace of God an inspiration I have had to dedicate myself to the spiritual care of a numerous band of poor lepers, who are confined to themselves amongst the mountains of this Republic, to prevent their infesting others with their dreadful malady. No fewer than six hundred of these poor stricken ones lie festering in the Lazaretto of Agua de Dios, a place about three days' march from Santa Fè de Bogotá.

Unhappy wretches! Not only are they banished from their homes, and scrupulously repudiated by friends and relations, and almost forgotten by the rest of their kind, but, worse than all, they have no priest, and, therefore, no religious comfort to throw a heavenly ray on the long, dark years of torment, or to let a single drop of consolation fall on the torn and desponding heart."

He goes on to speak of how divine grace gradually worked upon his mind and heart until that morning when, reading the gospel of the lepers, the heroism and pity of Christ's heart had called for imitation too strongly to be refused.

A Real Numskull.

He then says: "As soon as the news of my going to the lepers spread through the town, I was canonically elected Chaplain of Agua de Dios—a new proof that God calls me there. Many friends and well-wishers kindly took the trouble of calling to inform me that I was mad. Many tried to dissuade me, but they soon found out that they had got a real thick-headed numskull to deal with.

Before setting out, I send you these few lines begging you to confirm my decision,

which I firmly believe to be a divine inspiration."

And now he was ready. Mounted on his mule, he set out alone for a journey over the rough and rocky country which stretches away to the Eastern Cordilleras. During the three days of the journey, the hills and dales of Colombia were sanctified by the resounding hymns of praise which sprang spontaneously from his apostolic heart.

By the 26th of August, 1891, he reached the City of Suffering—Agua de Dios—and two days later he wrote his first impressions of the place to Don Rua.

"Very Rev. Father Rua," he writes on August 28th, "Who knows what impression the strange and unexpected contents of my letter of the 18th instant may have made on you? Don Unia gone to the lepers. . . ! Well, I am already two days amongst them, and I feel quite happy.

"The scenery, to begin with, is simply enehanting. Agua de Dios, surrounded by picturesque hills and mountains, and thick underwood and verdant prairies, makes up a fairy scene which charms the eye on every side. There are also extensive valleys, whose natural richness shows their great fertility, if they were only cultivated. But, alas! nobody wants to come near this place; the horror in which poor lepers are held keeps all at a distance. Only try to speak about them to the Americans, even to those of Bogotá, which is but at a short distance from so many miserable stricken ones—*Ave Maria!* how they quake and shudder! they cannot even bear to listen to you. Whoever comes out here becomes an object of public terror, so that I believe my return to Bogotá would not be the easiest thing in the world. Add to this consideration the fancy morsel of three days on a mule's back over rocks and along precipices, with a burning sun overhead, without speaking of the forty quarantines they would make me perform before allowing me to re-enter the gates, and then, if you think that I should like to try it often, you must believe that I am very fond of a "constitutional."

"My journey out here was marked by no disagreeable incident. These poor creatures were all activity for my reception. Under

the scorching rays of a mid-day tropical sun, those who were not confined to their beds came in crowds, on horse and foot, to meet me on my track at a goodly distance from the village. Then, as we drew nearer, about a hundred little boys in Sunday clothes and shiny faces, came forward with numerous little banners flapping above their heads. These were followed by a band of white-robed little girls, bearing palms and flowers, and chanting hymns of praise to God. It was a sight so simple and so touching, that it drew tears from my eyes.

his flesh is dropping off in pieces. . . ! And in this awful condition, they tell me that they drag on their miserable existence over half a score of years. Unhappy beings !

"At the first sight of these horrors, my heart sank within me, and as I moved amongst them like one stunned and stupefied. But wherever I turned, the poor creatures seemed to brighten up; an unrefinable something in their looks, not usually seen on the face of one who suffers excruciating pain, the smile, though ghastly, and the sparkling eyes, joined to the friendly



Some of the Salesians who have given their lives up to the service of the Lepers.

Flesh Dropping off.

"But the bright scene soon changed, and a most heart-rending spectacle was in wait for me when I visited those lying in the Lazaret. God help them ! There are more than fifty of them that scarcely present a lineament of the human form. Those who are completely smitten by this awful malady are covered with filthy, repulsive ulcers from head to foot : they might be called breathing carcasses in a state of long-protracted putrefaction. One is without hands, another without arms, another has no feet ; here is one without a nose, without ears. .

motion of some ulcered stump, all went to show their joy at my arrival. I soon began to participate in their feelings, so I conquered my weakness, and had a special greeting for each. This crowned their joy. As best they could, by words and signs, they gave me ample tokens of their deep gratitude.

"Dear suffering souls, I read your thoughts, I will remain with you. I have come to share your pains and sorrows, to encourage you to bear with patience your dire misfortune, to bring you the consolations of heaven. O, I hope and trust I never shall abandon you !

"And what am I going to do in this Lazaretto, now that I am here? First of all, you must know that, between infected and non-infected, the lepers of Agua de Dios muster upwards of twelve hundred souls. I am the only priest amongst them. Hence I shall have to look after all these souls, celebrate Holy Mass, administer the Sacraments, and console the poor tortured creatures by visiting them several times a day. There is also a large number of children to be instructed in Christian Doctrine, but for this I intend to solicit the aid of some well-instructed gentlemen, who are also confined to this village, for by myself, I should not be able to get through with all. Taking everything into account, I think work will not be wanting, so my life will be a happy one even in the Lazaretto of Agua de Dios.

"But, what if I, too, should be smitten and become a leper? God forbid! But, if in the long run my body must submit to such a disease, God's will be done! If the day must come when, to my great grief, I can no longer offer up the Holy Sacrifice, I shall still be able to confess and console those creatures even though I myself be covered with ulcers.

Water from Hell.

"In the meantime I am happy among my lepers. I suffer a little, it is true, from the effects of a climate excessively hot—the thermometer periodically signs from 86° to 95°—but I shall soon become used to it. In my new occupation, I hope, with the help of God, to act always in accordance with your teachings, and as a true son of Don Bosco. For this I pray and solicit the prayers of my suffering friends, which, I trust, are most pleasing to God.

"The habitation they have assigned to me is set apart from the other houses, and consists of a shed divided into two little

chambers, and covered with palm-leaves, through which the rain passes beautifully, but with the burning heat that one suffers, a little water will do no harm. A fine little boy has also been appointed to attend to my few wants. He brings me something to eat twice a day, just as the crow used to do for the old hermit. Bread here is always stale, for instead of making it in the village, it is carried from Bogotá. The water, in open contradiction to the name of the village (Agua de Dios means 'Water from God,' so-called because there used to be absolutely no water there except such as fell as rain)—seems to come from hell: it is brought from a distance of more than two miles, and conveyed here on the backs of donkeys, so that in this hot weather, it is really pleasant to drink! They are about to add a little kitchen to my establishment, and when it is finished, my little secretary will remain with me in quality of 'cook and butler.'

"If you have no objection, I should like to call my dwelling the *Salesian Family* among the Lepers of Agua de Dios.

"In concluding, I again place my entire confidence in your goodness of heart, hoping that you will confirm the resolution that I have taken, and rejoice to think that these unhappy creatures are now provided with the necessary comforts of religion.

"Wishing, at the same time, to give expression to the sentiments of my entire submission to your orders, I remain now, as for the past, in all humility,

"Your dutiful son in Jesus Christ,
MICHAEL UNIA.

Here, then, is a man to be proud of, a man after God's own heart. Who is there does not wish that he were Unia? And since this is not possible, let us at least help on, and co-operate with, that Society which harnessed all his marvellous apostolic motive power.

POPE BENEDICT XV: "They (the faithful) ought to give heed that they are bound by the divine law to help the Sacred Missions to the heathen. For God hath given to every man a command concerning his neighbour, and this command is the more binding according as the need of the neighbour is greater. But what class of man is in greater need of brotherly aid than that of the heathen," (*Encyclical Maximum illud.*)

The Head-Hunters of Ecuador.

Ecuador! An immense expanse of extraordinary and luxurious vegetation, verging on the north into the virgin forest of Colombia, and on the west with the mighty trees of Brazil. This is the place which has been defined as a paradise guarded by wild beasts, amongst which it is man, perhaps, who is the most dangerous and sanguinary.

Startling Colour Schemes.

In stature he is not so tall as the Patagonian Indian, and falls still shorter of the height of the savage of the Brazilian forests; but though of only a medium size, his deportment is such as to make it appear that he is taller and bigger than he really is. The climate of Ecuador has painted



Mgr. Costamagna, S.C., with two intrepid fellow missionaries—and some results of their work.

It is here that the terrible Jivros, at once the savagest and most representative of the native American people, and the most refractory against all efforts at civilisation, live out their lives of feast, fight, and fatuity.

The Jivro Indian, in appearance, is the most amenable and intelligent of savages, but in reality he is the most obstinate and dangerous.

him brown, but he loves to add artificial adornment to that with which nature has supplied him, by painting his face and body in vivid and startling colour schemes, and with designs of a most extraordinary and extravagant nature. He wears no beard, but often one will see him set out with a black moustache of formidable dimensions, his chin all painted black to make up for the absence of a beard, and a black and

abundant mop of hair which he dies and cultivates with assiduous attention.

His character is altogether singular. Astute, egoistic, vindictive, lazy, pleasure-seeking, and hostile to the least sign of a curb which would threaten his absolute independence, he reckons himself superior to all other men. He will put up with no inspections, or spyings, or questionings, and sooner than give up one jot or tittle of his liberty, he would die.

He is not lacking in religious sentiment. The cult of the dead and belief in a future life are common to all tribes of American Indians, and this alone would serve to demonstrate their religious sense; but the Jivaros believe also in a good spirit, which they call "Yusa" (God), and in a wicked spirit which they call the "Iguanci" (demon). To the former they pay no sort of worship, but the latter they hold in great terror.

What Salesians have done.

Through a course of three centuries,

(*) See article following.

Missionaries made attempts to conquer their strange spirit of independence, but their attempts bore little result, and even this was not lasting. So in the pontificate of Leo XIII, the Salesians, amongst others, were called to the attack.

Up to the present, much—though by no means all—has been done. As far back as 1906, the Missionaries were able to say that, blessed by God, they had been able to abolish the public performance of an abominable rite known as the "Shanza" (*); tribal wars broke out less frequently, and if not prevented altogether, were soon brought to a close. Except with the permission of the captains of the chief families, vendettas ceased to be declared, and—what seemed impossible—it is the Salesians who elect these captains! These results, in spite of such great obstacles, give some idea of the remarkable ascendancy which the Salesian Missionaries can establish over the hearts of such a rude and unpolished people as the Jivaros.

Vendetta!

It is not easy to form any proper idea of the absolute empire which the craze for vengeance, as manifested in the Vendetta, exercises over these poor Jivaros. For them, vendetta is virtue, and even more than virtue, it is a poison with which they are nourished at the breast; it is the first word they learn from their mother, it is the guiding star of all they do, the companion of their whole life, and the last will and testament to them from their dying fathers. As he sighs out his last breath and closes his eyes in death, they swear vendetta; and as they cover over his corpse with earth, their only lamentation is swallowed up in the cry: "Vendetta."

"Maagketa!" (So let it be).

"Why have I sons," a father will often ask of his children, when talking with them, "except that they may avenge me? This is their most sacred duty. Blessed is the son who avenges his father. His house

shall ever be full of *yuca*, *cionta*, (*) and delicious bananas; his fields shall ever be rich and fruitful, and his bed shall flow with *ciccia*; (**) his pigs shall be multiplied, his dogs shall hunt the bear, the monkeys, and every inhabitant of the wild woods; his nets shall be filled with fish. Terrible shall be his lance, and sure the poisoned dart which he blows from out of his blow-gun. Whithersoever he goes, terror will he scatter in his path; even the black genii of the forests will respect him, and will not come near to suffocate his children in their swaddling bands, nor in the bosoms of his wives; his family shall be numerous, his sons powerful even as is their father. And even if the evil spirit do kill him, yet will be live of the food which his sons will place by his dead body, and yet will he defend himself with the lance which they will place in his hand." And the sons reply: "Maagketa!" (So let it be).

(*) Vegetables which grow with great profusion in those parts.

(**) Fermented liquor obtained from *cionta*.

And the father continues: "Cursed be the wicked son who fails to avenge his father and allows his humbled ashes to be scattered with the dust; let there be no sons to defend him; may he be the victim of his enemies; let his body be deserted and left without food or lance, so that he live not after death; may his ashes be the sport of winds in the black regions of oblivion, or trodden upon by the unclean feet of his enemies; let his head be the trophy of the one who kills him, and may his skull be used as a drinking vessel!" And the sons reply: "Maágketa!" (So let it be).

With such lessons, one can easily see how, day by day, a spirit of mad and remorseless revenge is instilled into the minds of the young Jivaros.

Hapless Heads.

But the death of an enemy is not sufficient to appease the anger of a Jivaro, and the sight of his bleeding and humbled victim biting the dust at his feet cannot satisfy the calls of revenge. There remains yet one last act of cruelty: the head of the victim must be cut off so as to serve for the feast of triumph which is held later, the "Shanza."

For a Jivaro, a head which he himself has cut off from an enemy is the most glorious of trophies. The day he returns to his hut with a head on the end of his spear is one of great triumph. From that day there begins a series of active preparations for the feast of the "Shanza." He takes the head of his unfortunate enemy, and with the greatest care, cuts the skin from the top of the cranium to the back of the neck, and then peels it off, scrapes it roughly, and boils it to prevent any corruption. Thus boiled, it is placed on a round stone, not larger than an orange, and there left to dry and assume the shape of the stone. This done, he takes it off, fills it with burning sand, sews it up, combs the hair lovingly, and voilà! His shanza is ready, his dear shanza, for which he cares as for a most precious jewel, and regards with due veneration as he beholds it aloft, fixed on the end of one of the long supports of his house. It there becomes the protecting deity of his home, the familiar spirit of his family, which, while he prepares for

the feast, keeps far from them all kinds of misfortune.

The Din of Bamboo Flutes.

Every Jivaro, when first he carries his victim's head home in triumph, makes a kind of provisional feast called "The Feast of the Entrance." He calls in the priest, who pours tobacco-juice down his throat, and then for a space stretching over many days, the whole family foregathers in drunken revelry, getting rid of immense quantities of *ciccia*. It is by this ceremony that the murderer solaces his conscience, and after it, he believes himself clean and pure, and free from all guilt in the matter of his murder.

When, finally, he prepares himself for the feast of the shanza, he begins a rigorous fast which lasts over the whole period of preparation—sometimes a matter of years! Meanwhile, he visits all his relations and friends to let them know of his triumph, and to invite them to the feast; he cultivates a special field of bananas and vegetables, fattens all the pigs he can lay hands on. . . . and, when all is ready, there commences an almost endless orgy of dancing and drinking to the accompanying din of bamboo flutes.

Such are the people our brave Salesian Missionaries are out to bring beneath the yoke of Our Lord. If the difficulty of the task assigned is any indication of trust and favour, it seems obvious from what has been said that the Salesians occupy no mean place in the estimation of the Sovereign Pontiffs.

One of the Bishops of Ecuador, Mgr. Emanuel Maria Polit, gives the following eulogium of Salesian Missionaries:

"The young and ardent Congregation of the Venerable Don Bosco has already penetrated these sealed-up dominions of Satan, and begun to wage ceaseless war upon him, making breaches in the walls of his strongholds of ignorance, superstition, polygamy, revenge, bloody cruelty and vilest and most base idolatry. God knows how many difficulties they have had to overcome, how much fatigue and sweat, how many heroic efforts and sacrifices, this labour of twenty years has cost them."

Congo.

Father Joseph Sack describes the early days of the Congo Mission in the following letter to Don Albera :

"For some time I have had the idea of sending you a long letter, but it has always seemed better to wait until I could give you some consoling news of the first Mission in the Belgian Congo, because I know that notwithstanding your numerous occupations, you take the greatest interest in this new work undertaken by the Sons of the Society of St. Francis of Sales. Today, at last, I can with great pleasure, give you some interesting news.

working order. You can picture to yourself a large *hangar* roofed with zinc, and open in front the whole of its length. Here we have installed five carpenter's benches, and five strong blacks learn the use of the plane, which they prefer to the saw, as less fatiguing; the Brother in charge is proud and happy when at seven o'clock in the morning he sees the arrival of his pupils, who remain at work till eleven, and then rest for two hours, and on account of the great heat, terminate their day's work at half past five in the afternoon.

For the tailors' school we have had 10



The English Provincial in the midst of a Congo Mission.

"On Sunday, March 10th, I administered Holy Baptism to eighteen negroes, ten men and eight women. The Sisters of Charity of Ghent, who have charge of the Hospital for whites in Elizabethville, where I am at present acting as Chaplain, helped me to prepare them as well as possible. The sacred rite made a profound impression on all, and particularly the satisfaction with which these new Christians were filled and the devotion they manifested throughout the ceremony.

Action.

"Our Schools for trades are already in

be content with less; we have set it up in an outside angle of our little House, which has a small verandah round it to protect it from the rays of the sun, separating one part from the other by hangings, and the machine, placed for want of a table, on a board across a tub, is already working at feverish speed. Of tailor apprentices we have, so far, only one, but we shall soon have five more, desirous, as they say: '*kasi na ugun*,' that is, to work at cloth.

We have also opened the mechanics' school, using half of the carpenters' shed, but there is now a difficulty: we must soon open an elementary school for the blacks,

AUXILIAR O PREPARO INTELLECTUAL, PHYSICO E MORAL
DA MOCIDAOE E SALVAR A JUVENTUDE DE MUITOS
MALES E AUGMENTAR A GRANOEZA NACIONAL



RELATORIO FINANCEIRO E ESTATISTICO

1923



Moços completando o curso commercial em uma aula de dactylographia

ASSOCIAÇÃO CRISTÃ DE MOÇOS
do RIO DE JANEIRO

CONTA DA ADMINISTRAÇÃO

Janeiro a Dezembro de 1923	RECEITA	DESPEZA
Departamento Intellectual	39:239\$900	40:662\$220
Departamento Social	2:268\$500	7:318\$850
Departamento Espiritual	79\$200	7:453\$080
Depart. de Educação Physica	37:597\$300	41:634\$260
Departamento de Menores	1:631\$500	1:160\$280
Departamento Academico	936\$465	1:428\$390
Publicações	330\$400	317\$840
Departamento Militar	24:463\$020	24:373\$020
Café Social	11:871\$700	10:039\$720
Distinctivos e vendas diver.	895\$000	1:105\$000
Revistas	1:420\$400	1:956\$280
Eventuaes	10:080\$040	14:147\$920
Instituto Technico	10:497\$800	11:412\$440
Jóias	3:978\$000	
Annuidades dos Socios	40:262\$800	
Socios Mantenedores	15:318\$000	
Subscrições (donativos)	65:658\$500	
Quotas		15:000\$000
Ordenados		58:874\$100
Secretaria		15:143\$660
Iluminação		6:957\$230
Compra e conserv. de Moveis		4:474\$300
Propaganda		2:849\$260
Excesso da Receita		220\$675
Total	266:528\$525	266:528\$525

PARECER DOS CONTADORES

Tendo examinado a escripta da Associação Christã de Moços do Rio de Janeiro, certificamos que, em nossa opinião o relatório acima está certo.

Price, Waterhouse, Falier & Co.

Chartered Accountants

Gratissimos aos bons amigos que ampararam esta Associação moral e financeiramente, em seu trabalho em pról da mocidade, temos o prazer de apresentar-lhes este Relatório Financeiro e Estatístico, referente a 1923.

A DIRECTORIA



O DEPARTAMENTO DE MENORES EM SUA HORA DE RECREIO.

Nesté novo departamento, os menores de 11 a 16 annos, além das regalias do salão de sociabilidade, têm as suas aulas gymnastica para saúde e correctivo de defeitos phisicos.

Desenvolvendo o phisico e o intellecto em um ambiente puro e são, o Departamento de Menores é um elemento excellenté para a formação do caracter, exactamente na idade mais delicada na vida do moço.

O departamento está debaixo da direcção de um secretario technico e com grande experiencia de trabalho entre menores.

ESTATÍSTICA COMPARATIVA

	1913	1923
Dep't.° Intellectual — alumnos matriculados	273	599
Dept.° de Educ. Physica — alumnos matriculados	168	668
Dept.° de Menores — Menores de 11 a 16 annos	Não havia	113
Dept.° de Empregados — Moços collocados	Não havia	40
Associação Christã de Academicos-Socios	Não havia	59
Numero de Secretario e funcionarios	13	32
Numero de socios	1352	2736
Numero de socios Mantenedores	70	215
Numero de Subscriptores que deram donativos	80	490
Despeza total com o trabalho.	61:948\$970	266:307\$850

A estatística acima, comparativa dos annos de 1913 com 1923, mostra o grande desenvolvimento que a Associação tem neste serviço.

Dois factores têm concorrido visivelmente para o crescimento da ACM. — o auxilio recebido dos nossos bons amigos, tanto os socios, como os subscriptores e o programma da associação em si — instructor e constructor. Estes dois elementos lhe tem dado vida e a grande acceitação que goza nos 32 annos de sua existencia no Rio de Janeiro.

Tão apreciado tem sido o trabalho que a ACM. presta a toda a classe de homens, que ultimamente, a maior parte dos subscriptores tem augmentado os seus donativos, sendo que, multos delles, tem se tornado socios, afim de prestarem um melhor serviço á comunidade.



AULA DE GYMNASTICA PARA A SAUDE

O programma de educação physica da Associação Christã de Moços obedece a principios scientificos e é administrado por directores especialmente preparados para o mister, abrangendo marchas, calisthenica, exercicios de aparelhos e jogos maiores e menores.

As aulas funcionam diariamente em horas variadas e durante o anno inteiro, de modo a satisfazer a todas as classes — negociantes, empregados no commercio, estudantes e menores.

No desenvolvimento do seu programma, attendeu o Departamento de Educação Physica, em 1923, a 668 alumnos, merecendo applausos dos hygienistas nacionaes no respectivo congresso, em Outubro do anno passado: "O Primeiro Congresso Brasileiro de Hygiene louva e estimula a iniciativa e os esforços das associações particulares, como a Associação Christã de Moços, em prol dos exercicios physicos".



Turma de engenheiros e agrônomos — enviada ao estrangeiro pelo Governo Brasileiro e recebida e auxiliada em primeiros passos pela Associação Christã de Academicos, mediante apresentação da do Rio.

A Associação presta um grande serviço aos estudantes que vão aperfeiçoar os seus estudos no estrangeiro, conforme mostra esta photographia. Quando recommendados pela Associação, os estudantes têm grande facilidade em receber as informações que necessitam sobre esndos, universidades, pensões, etc.

Temos auxiliados muitos desses moços, evitando-lhes grandes despezas e contrariedades a que estão snjeitas as pessoas que viajam em qualquer paiz estrangeiro.

BUREAU DE EMPREGOS

Por meio do Bureau de Empregos, ainda em organização, estamos prestando um grande serviço a nacionaes e estrangeiros, conseguindo-lhes collocação de toda natureza, e, ao mesmo tempo procuramos por esse modo prover os commerciantes industriaes de bons auxiliares.



Alunos do 1º anno commercial

DEPARTAMENTO DE EDUCAÇÃO INTELLECTUAL

No Departamento de Educação Intellectual, cuja matrícula attingiu a 599 alumnos, em 1923, todos os socios encontram aulas dirigidas por professores competentes e criteriosamente escolhidos, que lhes ministram com reconhecida proficiencia todos os estudos de que carecem para o desempenho de melhores posições na vida pratica.

NOVO EDIFÍCIO

E' do conhecimento de todos o terreno que comprámos ha annos, no Morro do Castello, mas não podiamos começar a construcção até que a Prefeitura concluisse o seu plano de arruamento, o que agora está sendo ultimado.

Estamos actualmente no periodo mais delicado do problema, que é delinear a planta de modo a prever todas as necessidades do trabalho, por muitos annos, bem assim, contractar a construcção de um edificio grande e solido pelo menor preço.



O Maior recurso do Rio de

Janeiro é a sua Mocidade

Montevideo, March 27-April 8, 1925

CONGRESS ON CHRISTIAN WORK IN SOUTH AMERICA

Under the auspices of the Committee on Cooperation in Latin America
25 Madison Avenue, New York

BULLETIN No. 2

December, 1924

The Challenge of the Congress

IN no part of the world are there more remarkable transformations taking place today than in South America. Physically, great stretches of territory which have been far removed from the outer world are today becoming easily accessible. A few months ago it required from a week to ten days to make the trip from any Colombian port to the capital of the Republic, Bogotá. Today this trip can be made from Barranquilla in sixteen hours, by a regular aeroplane service. This will soon transform transportation and effect the whole political, economic, spiritual and educational life of the Republic. International railways between Brazil and Uruguay, Paraguay, Argentina, Chile and Bolivia are bringing about a new inter-South American life. Rapid steamship connections with Europe, North America and Japan are making easier the exchange of life between South America and the rest of the world.

The recent laws restricting immigration to the United States are fixing attention upon South America as the great continent for the emigration from Europe and Asia. The Secretary of Labor of the United States has just sailed for South America to study methods of those countries in reference to taking care of immigrants. Competent authorities have estimated that the population of the Continent will be at least doubled during the next fifty years.

More remarkable transformations are taking place in the social structure of the continent. Formerly there were only two classes, the rich and the poor, the highly educated and the illiterate. While that condition existed there was little hope for the solution of South America's many social and political problems. With the gradual development of a middle class, with the introduction of a new consciousness of their rights among the laboring people and with a new appreciation of social problems by the educated classes, most of which came about during and after the World War, there is a breaking up of the old fixed castes and today the social system of South America is in solution. Among university students, who formerly consisted chiefly of sons of government officials and privileged classes preparing themselves to continue the ruling and exploiting of the great mass of peon labor, more recently many have changed their attitude and are now giving themselves to the education of the laborers and working out with them a new democratic conception of national life.

Large numbers of women heretofore prohibited from participating in the solution of great social and educational problems because of their seclusive limitation to their own family and social circles, have begun to take a part in the discussion of the great surging questions stirring their nations. Many women have entered industry. Even the lower class women,

in some of these countries, have come into a class consciousness and are now educating themselves—often with the help of their more fortunate sisters.

Most significant of all is the new spiritual movement. In the beginning of the history of these republics all of them recognized a union between Church and State. The antagonism of the official church, however, to universal public education and to many of the democratic ideas of the governing classes brought about the separation of a large part of the intellectuals from the Church, that group often becoming direct opponents to all religion. A few years ago it looked very much as though the leaders in South America were carrying that continent into a materialistic philosophy where religion would have little place in life. At present, however, there is a marked revival of interest in spiritual matters. Many of the great leaders among government officials, heads of universities, authors and distinguished publicists are now urging the necessity of finding a spiritual basis for national and personal life. It would be easy to cite large numbers of inspiring illustrations of this fact. This particularly is the challenging reason for the Congress on Christian Work in South America. A noted South American educator said recently that he believed that the Congress, if directed rightly, had a peculiar opportunity at this most propitious time to unite the new forces now arising, in a call to the whole continent for a turning from the material to a fresh emphasis on the spiritual. Certainly it ought to mean much, for all concerned, to have a hundred representatives of English-speaking America and a hundred leaders of Spanish and Portuguese-speaking America, accompanied by a number of spiritual leaders from Europe, sit down together for some two weeks in the city of Montevideo to discuss how the great materialistic emphasis noted in all modern life can be overcome by the emphasis on the teachings of Christ. If the spiritual forces are to prevail there must be found some new ways of alliance between them and the great social, economic and educational renaissance. Otherwise the very advancements of modern science will favor the material at the expense of the spiritual. This is the great challenge facing the Montevideo Congress.

SOUTH AMERICA'S NEW DAY

Those attending the Montevideo gathering from outside South America will no doubt receive more than they give, as they meet with the splendid leaders of the new day in that great continent. Sr. Enrique González Martínez of Argentina well said recently:

"Yesterday, the Latin American peoples were only a hope, hardly a presentment. Branches of two strong trees injected in a primitive trunk of the aborigines, we represented an unknown power which was enclosed silently and without voice, largely hidden from the directive forces of the world. Today we are a real power, a concrete affirmation. Yesterday the peoples who possessed ancient culture could eliminate us from the chess table of their complicated political combinations and their refined diplomacy. Today they need to count on us, risking, if inadvertently they pass us by, a real limitation on their future.

"Peoples, like individuals, do not live by bread alone. We ought to remember that along with gold and silver, nitrates and petroleum, live stock and agriculture for which the hand of Europe recently stricken and almost starving reaches out toward us, we have also a contribution to make to the spiritual life which is now so lacking in the world."

DISTINGUISHED EDUCATORS AT MONTEVIDEO

Every topic discussed at the Montevideo Congress will be more or less related to education. Besides the Congress itself there will be a special educational conference conducted for three days before the general meeting. The Committee on Arrangements has therefore invited a number of the well known educators to attend the Congress. Acceptances are being received in a most encouraging way in spite of not having sufficient time to hear from many. From Brazil Dr. A. Carneiro Leão, the distinguished director of Public Education of Rio de Janeiro, is preparing to attend the Congress and assures us he will devote some time to the study of its themes. A reference to his recent important book is given in another column. It is hoped that he will prepare a paper on co-operation between private educational institutions and national governments.

The popular Brazilian authoress, Sra. Julia Lopez de Almeida will attend, if she is not compelled to go to Europe, in which case another well known literary woman will substitute for her. Prof. Erasmo Braga, author of a widely used series of readers, Pres. W. A. Waddell of Mackenzie College and President C. A. Long of Granberry College in Brazil have also accepted.

From Perú word has just come that one of the most outstanding writers of the Spanish-speaking world, Dr. José Galvez is enthusiastically planning his attendance and that Srita Maria Alvarado Rivera, who has done so much for industrial education and liberal thought among the women of Perú will be present. Dr. John Mackay, Pres. of Anglo-Peruvian College, as Chairman of one of the Commissions, will be present to make his report.

From Chile, Gabriela Mistral, known for her love for children wherever the Spanish language is read, assures us that she will have returned from her long visits to Mexico and Italy in time to attend the Congress.

Among the other distinguished South American educators invited, but who have not yet definitely promised their attendance, are: Dra. Cora Mayers, Prof. Salas Marchant, Prof. Ernesto Nelson, Dr. José de la Rua, Dr. José Ingenieros, Dr. José M. Galvez, Dr. Enrique Molino, Dr. Alfredo Palacios, Dr. Alfredo Colmo, and Dra. Alicia Armand Ugon.

Besides these South American educators the following North American educational specialists have signified their purpose to accept the invitation of the Committee on Arrangements: Dr. Bruce R. Payne, President of Peabody College for Teachers, representing teacher training; Dr. D. J. Fleming, of Union Theological Seminary, specialist in religious education; Dr. W. W. Sweet, professor of history in De Pauw University, representing the American interests in Hispanic American historical themes; Dr. A. E. Bestor, President of Chautauqua Institute, advisor on adult education; Dr. Max Exner, of the American Association of Social Hygiene, specialist in sex education; an expert in agricultural education to be selected by the Institute of Social and Religious Research; Dr. Frank K. Sanders, former President of Washburn College; Bishop F. J. McConnell, a former university president. Other distinguished educators who may attend the Congress are: Dr. Charles W. Dabney, former president of the University of Cincinnati, who developed such important relationships between a municipal university and the industrial plants of the city; Dr. H. T. Collings, professor of Latin American History, University of Pennsylvania; Dr. H. A. Holmes, professor of Romance Languages, New York University.

EUROPEAN DELEGATES

It is evident that a number of representative Europeans will be in attendance at the Congress. Among these are: Dr. Karl Fries, Secretary of the World's Committee of the Young Men's Christian Associations, with headquarters at Geneva; Sr. Carlos Araujo, well known author of Madrid; Dr. Thomas Cochrane, a well known British traveler, especially interested in work for the alleviation of lepers; Miss Charlotte Niven, general secretary of the World's Committee of the Young Women's Christian Associations; a professor from the University of Paris; Dr. Alfredo da Silva, of Oporto, Portugal; and probably other delegates from Spain, Portugal, and Great Britain.

DELEGATES FROM SOUTH AMERICA

It is too early to give anything like a complete or accurate list of delegates and visitors to the Montevideo Congress. But to answer the inquiries as to attendance we risk publishing a partial list of those whose names have come to us definitely from organizations as appointed or those who have been invited to attend the gathering. Some of the largest organizations in South America and outside which intend to send their full quota of delegates, have not yet sent their names and so are omitted necessarily from the following partial list of probable attendants:

BRAZIL

Erasmus Braga; A. Carneiro Leao; Sra. Julia Lopez de Almeida; W. A. Waddell; H. C. Tucker; Bishop H. M. Dobbs; Julian Dunca; W. B. Lee; Manuel Naetinger; Nancy Holt; Eva Hyde; C. A. Long; Germano Dohms; Harold H. Cook; Leila Epps; D. Yvonne da Fonseca; Herbert S. Harris; D. Irauy Martins de Andrade; Richard Inke; Cesar Dacorso Filho; Lela Putnam; Dr. James P. Smith; Rev. R. D. Daffin; Dr. Eduardo E. Laue; Rev. William C. Kerr; Rev. Miguel Rizzo Junior; Rev. Mattathias Gomes dos Santos; Rev. Alvaro Reis; Prof. Herculano Gouveau Junior; Rev. Jose Carlos Nogueira.

RIVER PLATE

Bishop W. F. Oldham; W. E. Browning; Paul Penzotti; Helen G. Murray; E. C. Knight; Ernesto Nelson; Grace Barstow; Mrs. Bertha Tuddenham; Miss Hardynia K. Norville; Mr. Viera; Ralph J. White; P. O. Machetzki; Carrie M. Purdy; Adela Devoussoua; Zulema Fracchia; Miss Bals; Geo. P. Howard; Bernice Cornelison; May Murphy; Jennie Reid; Dr. and Mrs. C. W. Drees.

CHILE

Gabriela Mistral; David R. Edwards; J. F. Jennaess; Mrs. C. M. Spining; Hugh Stuntz.

COLOMBIA

W. E. Vanderhilt; Jobu L. Jarrett.

PERU

John A. Mackay; José Galvez; Maria Alvarado Rivera; J. Calvin Mackay; Gertrude Hanks; Eloisa Villar; Ester Hubert; W. F. Jordan.

VENEZUELA

C. A. Phillips.

Additional names from several organizations like the Foreign Board of the Methodist Episcopal Church will be given in the next bulletin.

ATTENDANCE FROM THE UNITED STATES

The following are the members of the Committee on Arrangements and some of the others who are planning to sail from New York February 28th for the Montevideo Congress. They will spend a week in Rio de Janeiro going on to Montevideo and from there probably about half of this number will return directly to the United States after visiting Buenos Aires, while another half will continue the journey from Buenos Aires, across the

Andes and visit Chile, Bolivia and Peru, where they will meet in regional conferences with the leaders in these countries, returning to New York June 1st.

Mr. and Mrs. Robert E. Speer; Mr. and Mrs. Ralph E. Diffendorffer; Egbert W. Smith; Wm. I. Haven; Frank K. Sanders; Mr. and Mrs. E. M. Bowman; Stephen J. Corey; E. H. Rawlings; Bishop and Mrs. Francis J. McConnell; Mr. and Mrs. George A. Plimpton; Bishop H. M. Dobbs; Harry Farmer; Mr. and Mrs. R. A. Doan; Thomas S. Evans; Mrs. Mary Roe; Fred McMillan; Juan Orts Gonzales; Thos. C. Moffett; Stanley High; Ed. F. Cook; C. G. Hounshell; Juliet Knox; Mrs. John F. Keator; W. C. Pearce; Sarah S. Lyons; Wade C. Barclay; D. D. Spellman; Robert E. Brown; H. Eklund; Samuel G. Inman. This list will be considerably augmented.

A number of those who will attend the Congress from the United States will visit South America beforehand. The following delegation from the Presbyterian Church in U. S. A. has just left for Chile and plan to reach Montevideo in time for the Congress: W. R. Wheeler; R. G. McGregor; Ann Reid; Mrs. H. V. K. Gilmore.

As this Bulletin goes to press we are in correspondence with a considerable group of business men and their wives who are desirous of attending the Congress if arrangements can be made. The Committee on Arrangements has also agreed to issue visitors' tickets to a select party of well known people who will be in South America with the World Acquaintance Tour, and time their visit to Montevideo so as to have a few days at the Congress.

PROBABLE TOTAL ATTENDANCE

It is evident that it will not be possible to follow the original plan to limit the attendance to one hundred South Americans and one hundred from outside the Continent. In the interest of effectiveness and efficiency the gathering must be confined to leaders who are deeply interested in the spiritual life of America. It is especially desirable to have present as visitors such people living in South America as are keenly interested in the subjects to be discussed. Such persons who are not named as delegates by affiliated organizations, will be given first opportunity to receive visitors' cards, up to the limit of the capacity of the small assembly room in the hotel where the business sessions are to be held.

Since accommodations at the official hotel in Montevideo are limited it will be absolutely necessary for any who are expecting to attend the Congress to correspond early with the Secretary of the Committee on Arrangements.

INTERNATIONAL SPIRITUAL FELLOWSHIP NEEDED

Gabriela Mistral, the Chilean poetess, who has accepted an invitation to attend the Montevideo Congress, writes concerning her impressions of her recent trip to the United States and her hopes for co-operation among spiritual forces:

"Having seen the truly religious spirit which animates the various groups of citizens with whom I have come in contact, a spirit entirely free from snobbery and individualistic egotism, and observing with surprise that religion in the United States is a serious preoccupation of both the individual and the mass, and perceiving also that religion is a factor not disdained even by the intellectuals, I have thought that it may be the path which best promises that unity and harmony so earnestly sought by all true internationalists.

"The predominating faith of our Latin America is the Catholic, that of yours, the Protestant; but there are already unmistakable signs of an approxima-

tion of these two Churches which would be to the good of Christianity in general in defending the world against the rampant materialism of the present time.

"To stamp the relations between the countries of the North and South with the standards of Christianity, to place conscience, individual and national, above material and personal interests; that is the task. The more or less purely immediate political relations of today must be replaced by a spiritual movement in which the cooperation of a great State will not be looked upon as the domination of the weak by the strong, but as the immensely human helpfulness of a great and prosperous nation which has found itself and which has already reached maturity toward other states which are slowly and painfully striving toward the same goals.

"Very humbly I have ventured to express this thought, this desire of mine, that now, when the purely commercial relations are being superseded by the intellectual, these likewise may be superseded by the spiritual—by a truly Christian approximation among us. . . . It is only things spiritual, in the final analysis, which overcome even the last obstacle, and bring about the truly great transformations and achievements of this world. There is only One who, free and untrammelled as the great albatross of our southern seas, is over and above all the limitations of earth."

Concerning the immediate results of the Montevideo Congress, she says:

"It seems to me important to develop a plan for moving pictures for children. The support of the departments of education in the various countries could be secured in this matter. Some great North American company could probably be interested. . . . We might start propaganda for such a movement, led by teachers. . . . A forward movement in the production of literature for children should also be made. All Spanish literature of this kind is poor. See that among the representatives from the United States there is someone connected with North American publishers who will suggest methods along this line at the Congress.

"Another thing that seems to me necessary in Hispanic-America is to create an *interest in manual work*. We are all awkward at this. What Franciscanism tried to do and has done in some measure, the reconciling of the spiritual life with active manual labor, the pursuit of such work as an instrument for balancing the senses and the imagination, can be done by you, declaring this one of the purposes of the schools.

"As to the press, a league of journalists or writers in general might come from the Congress who would start to transform the press in a spiritual sense, who would fight pornography and write tolerant and elevating articles, on religious themes, seeking the spiritualization of contemporaneous culture. Something similar to what the socialists call 'the humanization of capital,' must be sought in the matter of culture, turning it toward the spirit. Another important theme would be that of 'The Dangers of all Social Doctrine Without a Spiritual Purpose.'"

EDUCATION IN BRAZIL

One of the South American educators planning to attend the Montevideo Congress has just written a notable book on Education in Brazil. This is Dr. A. Carneiro Leão, Director General of Public Instruction of Rio de Janeiro. The title is "Os deveres das novas gerações brasileiras" (The Duties of the Younger Brazilian Generation). It is of great merit, dealing in a most able manner with the vital problem of Brazilian education. It deserves to be mentioned not only because of its masterful review of present-day education in Brazil but because of the practical ideas which it outlines for the progress of education in the future.

The opening pages are devoted by Dr. Leão to a review of the defects of the existing school system of his country. He insists that the public schools must be increased in number and reorganized with a view to providing the youth of the nation with a mental equipment which will enable them to take up the practical duties of life. He refers to the militaristic idea which has been advanced by some theorists as a means of promoting the education of the masses. He is entirely adverse to such a plan, and emphasizes the fact that Brazil has never in the past been a militaristic country, and that all its expectations of future development lie entirely along the lines of peace.

An entire chapter is devoted to the role of women as educators, with particular emphasis on the great opportunity afforded the women of Brazil by the present educational movement of the country. In this connection mention is made of the important work of the Young Women's Christian Association, which is now exerting its educational activities in Brazil to the great benefit of a large number of Brazilian young women. Dr. Leão lauds, also, the work of the *Bandeirantes*, a Brazilian organization of young girls on the lines of the Girl Guides of England and the Camp Fire Girls of the United States.

A considerable portion of the book is devoted to a comparative discussion of the educational conditions in a number of American countries. The thought which permeates the entire text is that the great problem which faces Brazil is how best to increase the value of its men and women through education.

THE TWELVE COMMISSION REPORTS

In a great international gathering like the one planned for Montevideo, where leading authorities on various subjects are to travel for long distances to discuss the most important topics now stirring the minds of men, it is necessary to make the most careful preparations in advance in order that the discussions shall be based not simply on individual opinion, but on a body of scientifically arranged facts. With this in mind twelve commissions consisting of carefully selected students have been working for more than a year to prepare reports which shall be submitted to the Congress as a basis of its discussions.

These Commissions are as follows:

- | | |
|---------------------------------------|--|
| I. Unoccupied Fields of Service. | VII. The Church in the Community. |
| II. Indians of South America. | VIII. Religious Education. |
| III. Education. | IX. Literature. |
| IV. Evangelism. | X. Relations Between Foreign and National Workers. |
| V. Social Movements in South America. | XI. Special Religious Problems. |
| VI. Health Ministry. | XII. Cooperation and Unity. |

The Chairman of the Regional Committees on these same subjects will be published in a later Bulletin.

A group of specialists on each one of these twelve subjects with their respective Chairmen were selected in each one of the following areas in South America: River Plate, Brazil, Chile, Bolivia, Peru (including Ecuador), Colombia and Venezuela. When the reports from these twelve groups in the various countries named were ready they were received by the Committee on Arrangements and turned over to twelve groups in the United States, who are familiar with Latin American affairs; to organize the material, add any necessary information omitted, and prepare the report as a reasoned document for publication.

These reports, which are now in the hands of the Editorial Committee, are being set up by the printers. They will be mailed in proof sheet form to all delegates to the Congress, several weeks before the meeting. Thus delegates will have a chance to study and to discuss with their constituencies, these reports, before taking part in the deliberation at Montevideo. The reports will not contain any formal findings.

To the Congress itself will be left this responsibility. Each report will be briefly presented by the Chairman at one of the morning or afternoon sessions of the Congress. The rest of that session will be taken in discussion of the subject, each delegate being allowed as far as time will permit, the opportunity to present his viewpoint. Findings Committees on each of the twelve topics will be appointed to listen to the discussion, further study the subject and bring in recommendations to the Congress before its adjournment.

Following the Congress, the Commission Reports and the discussions

at Montevideo will be published in bound volumes. The house of Fleming H. Revell will publish these volumes. They no doubt will be the best authority on South American problems available for years to come.

ENTERTAINMENT AT MONTEVIDEO

Ideal arrangements have been made for entertaining the delegates to the Congress at Montevideo. This city is a great summer resort. The Congress was timed to take place just at the close of the tourist season. Instead of closing up the great Pocitos Hotel the management will keep it open during the ten days of the Congress for the exclusive use of that gathering. This is one of the finest hotels in South America, and is large enough to receive all delegates expected and most likely the visitors also. The day sessions of the Congress will be held in one of the ample dining rooms of the hotel. There will be plenty of accommodations for committee rooms, exhibits and a business office.

By guaranteeing a certain number of people and taking the hotel at the close of the season, an exceedingly low rate has been secured—\$4.50 Uruguayan (at present exchange about \$4.00 U. S. gold) per day, including room and meals.

It is most desirable that all attending the Congress stop at the Hotel Pocitos, if possible. Thus the whole attention can be devoted to the interests of the Congress. The fellowship developed by people from so many nations living together during ten days under the same roof will be among the most memorable of all the experiences of that great gathering.

ITINERARIES

New York, down the East Coast of South America to Montevideo and Buenos Aires, returning via the West Coast to New York.

February 28th—June 1st

LV. NEW YORK	FEB. 28 — AR.	RIO DE JANEIRO	MAR. 12
LV. SANTOS	MAR. 21 — AR.	MONTEVIDEO	MAR. 24
LV. MONTEVIDEO	APR. 9 — AR.	BUENOS AIRES	APR. 10
LV. BUENOS AIRES	APR. 15 — AR.	SANTIAGO	APR. 17
LV. SANTIAGO	APR. 27 — AR.	VALPARAISO	APR. 27
LV. VALPARAISO	APR. 29 — AR.	CALLAO (LIMA) VIA LA PAZ AND CUZCO	MAY 18
LV. CALLAO	MAY 21 — AR.	PANAMA	MAY 25
LV. PANAMA	MAY 25 — AR.	NEW YORK	JUNE 1

Estimated expense \$1,115

Proceeding directly from Valparaiso to Lima, with one and one-half days' stop in Lima, the cost will be lessened by \$175.00.

New York to Rio de Janeiro to Montevideo and Return

February 28th—April 28th*

LV. NEW YORK	FEB. 28 — AR.	RIO DE JANEIRO	MAR. 12
LV. SANTOS	MAR. 21 — AR.	MONTEVIDEO	MAR. 24
LV. MONTEVIDEO	APR. 9 — AR.	NEW YORK	APR. 27

Estimated expense \$665

* A two weeks' trip to Buenos Aires may be included which will bring the traveler back to New York on May 11th; the additional estimated expense \$100.

NOTE.—These estimates are made on a minimum basis to provide comfort and do not include luxuries. Where one is entertained a corresponding reduction will be had, since these estimates provide for accommodations at middle class hotels during the whole trip. It depends on one's taste whether trips cost more or less than these estimates.

ADDITIONAL INFORMATION

All questions regarding the Congress will be cheerfully answered and additional copies of this and succeeding Bulletins will be gladly sent on application to Samuel G. Inman, Secretary, 25 Madison Ave., New York City.

BIBLE WORK IN LATIN AMERICA

FROM THE ONE HUNDRED AND EIGHTH ANNUAL
REPORT OF THE AMERICAN BIBLE SOCIETY



"FAITHFUL UNTO DEATH"
Feliciano, standing was the martyr
(See page 13)

AMERICAN BIBLE SOCIETY
NEW YORK

1924

Officers of the American Bible Society

President
E. FRANCIS HYDE, New York

President Emeritus
JAMES WOOD, New York

Vice-Presidents

E. E. BEARD, Tenn.
FRANK E. SPOONER, Ill.
W. T. HARDIE, La.
CHARLES E. HUOHES, LL.D., D. C.
E. H. SELDOMBRIDGE, Colo.
JOHN R. MOTT, LL.D., N. Y.
ROBERT DOLAN, Cal.
JOSHUA LOVERING, Md.
SIMON E. BALDWIN, LL.D., Conn.
JAMES N. GAMBLE, Ohio
CHRISTOPHER MATHEWSON, Fla.
ROBERT F. RAYMOND, Mass.
B. FOSTON CLARK, Mass.
CARL E. MILLIKEN, LL.D., Me.
HENRY WARE ROGERS, LL.D., Conn.
WILLIAM S. PILLING, Penn.
ROBERT LANSING, LL.D., D. C.
MRS. JOHN S. KENNEDY, N. Y.
MRS. FINLEY J. SHEPARD, N. Y.
JOHN WILLIS BAKE, LL.D., Cal.
ASA G. CANDLEE, Ga.
EDMUND JAMES JAMES, LL.D., Ill.
THOMAS C. DAT, Ind.
HARRY P. CONVERSE, Ky.
JUNIUS E. BEAL, Mich.
HANFORD CRAWFORD, Mo.
WALTER L. STOCKWELL, N. D.
JOHN R. PEPPER, Tenn.
HARRY ST. GEORGE TUCKER, Va.
WM. HODGES MANN, Va.
WM. HALL, JR., N. J.
WILBUR P. MANLEY, Iowa
WESLEY L. JONES, Wash.

HENRY J. ALLEN, Kan.
FRANK A. HURNE, N. Y.
FRANK O. LOWDEN, Ill.
HERMAN J. SCHAFER, Mo.
GEORGE THORNDUROH, Ark.
EDWARD S. JOUETT, Ky.
HORACE WHITE, La.
ELLWOOD C. PERISSO, LL.D., S. D.
THOMAS STERLING, S. D.
MRS. AUGUSTA R. MOORE, Okla.
EDWARD W. BOK, Penn.
J. HENRY BAKER, Md.
EDGAR FAHS SMITH, LL.D., Penn.
THOMAS C. McRAE, Ark.
ROBERT R. MOTON, Ala.
R. L. SMITH, Tex.
ROBERT L. CARHOCK, Ky.
SAM. STREETMAN, Tex.
JOHN R. HAWKINS, D. C.
HENRY S. STEARNS, M.D., N. Y.
WM. PHILLIPS HALL, N. Y.
S. G. ATKINS, N. C.
THOMAS R. MARSHALL, Ind.
THOS. H. SOMERVILLE, LL.D., Miss.
ALBERT J. BEVERIDGE, LL.D., Ind.
WADE H. ELLIS, LL.D., D. C.
WM. JAY SCHEFFELIN, Ph.D., N. Y.
WM. LYON PHELPS, LL.D., Conn.
MISS EVANGELINE BOOTH, N. Y.
A. A. HYDE, Kan.
ELBERT A. HARVEY, Mass.
JOHN DAVIS SAGE, Ohio
C. EDGAR ANDERSON, N. Y.

E. CLARENCE MILLER, Pa.

General Secretaries

REV. WILLIAM I. HAVEN, D.D., LL.D.

Recording Secretary
REV. LEWIS B. CHAMBERLAIN, M.A.

Assistant Secretary
REV. J. L. McLAUGHLIN, D.D.

Treasurer

GILBERT DARLINGTON

MANAGERS

JOSEPH S. AUERBACH
GEORGE D. BEATTIE
MRS. WILLIAM BORDEN
ARTHUR L. BODWIN
ROSCOE C. E. BROWN
DANIEL BURDE
CHARLES F. DARLINGTON
FRANKLIN S. EDMONDS
SILAS F. HALLOCK, M.D.
FREDERICK HARRIS
HENRY A. INGBHAM

JAMES R. JOY
OHMEL R. JUDD
WILLIAM H. KLENKE
IYI L. LEE
CHARLES D. LEVERICH
ALEXANDED S. LYMAN
FRANK H. MANN
JOHN T. MARSHON
ARLANDO MARINO
WATSON S. MOORE
EBEN E. OLCOTT

ELLWOOD M. RADENHOLD
HENRY W. SACKETT
WILLIAM H. SPENCER
J. MARSHALL STUART
D. SHEARMAN TABER
PAUL R. TOWNE
WINTHEOP M. TUTTLE
MRS. THEO. WESTON
MORNAV WILLIAMS
TALCOTT WILLIAMS
HOWARD O. WOOD

WEST INDIES

The Agency for the West Indies, established in 1882, embraces Cuba, Porto Rico, Haiti, Santo Domingo, the French islands of Martinique and Guadeloupe, and the Virgin Islands. The circulation for the year ending December 31, 1923, was 30,743 volumes. The total circulation in the West Indies since this Agency was established has been 904,936 volumes. In the distribution 43 colporteurs, 126 correspondents, and 25 volunteers participated during 1923. The territory of this Agency covers an area of 472,006 square miles, and comprises a population of 10,549,700 inhabitants. Of this population, 6,500,000 are white, and 4,049,700 are colored. José Marcial-Dorado, Ph.D., is the Agency Secretary, with headquarters at 126 San Miguel Street, Havana, Cuba.



CONTINUED and increasing stream of tourists and visitors from the United States, together with the growing business relations, will, it is to be hoped, increase the knowledge of these neighboring islands and their needs, among the citizens of the United States. There can be no evading responsibility for the moral and general condition of the peoples in these islands on the part of their great neighbor. From the present headquarters at Havana, the work of Bible circulation has been pushed during the year. The encouragement and co-operation given by Christian workers, and the support by the gifts of the growing Christian community, are joyfully recorded. So also is the recognition and appreciation of the value of the Scriptures by the papers and officials. The work goes on apace in the cities, in the country districts, and on the reaches of the seas which connect the scattered islands that form the Agency.

For administrative reasons it has proved best to connect Venezuela, during recent years a part of the West Indies Agency, with the Caribbean Agency, from January, 1925.

This year might be termed the year of the "Good Harvest," for the work of previous years is beginning to bear fruit. During the last five years our efforts have been directed toward three principal objectives: First, Adequate organization; second, Efficient propaganda; third, Economical distribution.



Organization

The year 1923 closed with the following established: a sub-Agency in Porto Rico, with central depository in San Juan, the capital of the island, and another in the southern part, in the bookstore "Puerto Rico Evangélico" in the city of Ponce, the second city of importance of this island; two sub-Agencies in the Dominican Republic—one in the southern part, in Santo Domingo, capital of the republic, with a central depository in the "Libreria Evangélica" (Evangelical Bookstore); another in the northern part, in the city of Santiago de los Caballeros, where a depository has been established in the "Seminario Evangélico"; three sub-Agencies in Haiti: in the north at Cap Haitien; in the central part, at Saint Marc; and in the south at Port-au-Prince, capital of the republic; two sub-Agencies in the French Islands of Guadeloupe and Martinique, with depositories in the cities of Pointe-à-Pitre and Fort-de-France; in the Virgin Islands, a sub-Agency with depository in St. Thomas. The office and central depository of the Agency in Cuba is situated in the city of Havana.

The ones in charge of these sub-Agencies are six denominational ministers, two colporteurs, and one lay worker. With these depositories, when we can get the necessary books, the needs of the entire territory composing the Agency can be supplied. Each depository and sub-Agency is a center of influence, which by means of the zeal of the sub-Agent, the visits and conferences, the letters and pamphlets of the Secretary of the Agency, maintains the interest of the people in the Bible and makes easier the work of the distributors and colporteurs.

Propaganda

The propaganda is carried on at the same time in the cities, in the country, and on the sea. In the city and in the country districts mainly by the sub-Agents and colporteurs; and on the sea by the Secretary of the Agency in his frequent voyages. With this organization and this propaganda, we are realizing the third objective of our efforts during the last five years, viz: economy of distribution.

Economical Distribution

On account of the smallness of the appropriations and the high cost of living, it is not possible to keep the colporteurs at work during the entire year, in all the islands. With the organization and propaganda that we have at present, we can keep at work 9 sub-Agents and 25 colporteurs on a wage or commission on part time, with 170 correspondents, 7 Bible women, and 25 voluntary workers. The fruits of this organization, propaganda and distribution, which we have tried to make more efficient from year to year, are manifest in the increased demand for Bibles, a demand which we have not been able to supply on account of the lack of funds and the small supply

on hand; a continuous stream of letters and visits asking for conferences and meetings in cities and towns, doubling each year our plans for work and traveling expense; a more cordial reception by the press and intellectual centers of the propaganda of the Bible, and a greater appreciation on the part of well-to-do as well as the poorer classes of the great value of the work being done by the Bible Society among the people of these islands, and to the mission work in general.

The fruits gathered in so far give promise of the wonderful results that may be expected in that future day when we will have as many books as we need. That will be a wonderful day also in the progress of missions, which are exercising every day a greater influence in the material and moral progress of these regions, with their message of love and an understanding of the Word of God, which fits them for a life of refinement, comfort, and peace. I believe that, among the elements contributing to the formation of this spirit, one of the most important is that of the propagation of the Bible.

Every year the territory included in the West Indies is visited by an ever-increasing number of foreigners, and above all of Americans; and every succeeding year these visitors go home more surprised and astonished at the progress which is being made by these peoples, and more disposed to lend their help to a country with such bright prospects. It is true that the work is very difficult, because of the great difference in customs and ways of thinking. But we have faith to believe that the seed of the gospel of Christ, scattered abroad by means of the circulation of the Holy Book, has the power to work the miracle of conquering all these difficulties. The ingathering, then, has already begun. All those interested in this harvest, which is the triumph of the Bible, must put forth every effort to increase it. This then is the battle cry that we shout that all generous Christians may hear: "More Bibles are needed."

The Work in the Cities

Four hundred and ninety-seven towns and cities have been visited this year, 86 by the Secretary of the Agency, and 411 by the sub-Agents and colporteurs. We have distributed 4,889 Bibles, 3,438 Testaments, and 22,416 portions among the churches and missionary centers, in private houses, in offices, business houses, libraries and educational institutions. All the visits made and all the letters written by the representatives of the Society have been well received, with the exception of seven instances, where the distributors were ill-treated. On three occasions, in Martinique, our colporteur was put out of the house by fanatical Catholics; the same thing happened once in Cuba to one of our correspondents; and on two occasions in Venezuela. With these exceptions, everybody has shown a great desire to learn about Christ and to own a Gospel; the workers have been treated with courtesy, and in many places offered refreshments

and invited to talk about the Bible in public meetings which were being held. It is plainly noticeable that the intellectual classes in the large towns are less indifferent than in past years, and in some cases individuals of this type have asked the Bible Society Agent to come and talk with them, evidently with a desire to know about the work of the Society and of missions in their territory.

The Work in the Country

This work has been done principally by the colporteurs, these having been assisted in certain instances by the sub-Agents and the Secretary. Sugar mills, tobacco and coffee plantations, farms and ranches of rich planters have been visited. Testaments and portions of the Bible to the number of 23,000 have found a resting place in the hands of many workmen and plantation hands, many of whom received the Holy Word free because they had no money with which to buy. A general distribution of Testaments was made in three camps of soldiers. On nine different occasions, hundreds of Gospels were given out on trains and at railway stations. In five places portions of the Scriptures were given to prisoners working on the roads. Three hundred Testaments were given out in sanatoriums in the country. In two private hospitals and in three belonging to the government and situated in the country Bibles were presented, and 300 copies distributed. Three thousand Gospels were given to people traveling in cars and automobiles. On many different occasions Bibles, Testaments, and portions were placed in the hands of individuals on their way to town on horse or mule back to sell produce in the markets. The people in the country districts have shown a disposition to listen and manifested a desire to read. More than ten thousand persons have heard of Christ and of the Bible through this propaganda in the country districts.

Work on the Seas

More than 7,000 miles have been traveled over the seas from one harbor to another, and from island to island. Among the passengers and crews of the different steamers, as well as the workers on the wharves, thousands of portions of the Scriptures have been distributed. Many of these persons attended church services in the towns that I have visited; also came to the public lectures I delivered at such places, moved no doubt by the interest awakened in them by the testimony of the Bible workers on board of the steamers. In some of the steamers that did not carry any literature, the reading desire of some passengers was satisfied with the Scriptures, which made a deep impression in them, causing comments, discussions, and great joy among the passengers. In some cases, priests and other passengers who at first ridiculed and mocked, were after so impressed by the enthusiastic reception of the rest of the people, that they, too, became interested in the Scriptures and manifested their desire to know it person-

ally. Many sailors and officers have bought Bibles from us. We know of several who took and read the Holy Book in their homes. We also know of two cases, in which the Good Book was taken away from the owners by the Catholic priests, with the statement that its reading would injure their souls, unless it was interpreted by them. We know of a passenger, a communist worker, that threw the Bible in the ocean without reading it, because he thought that all books that tend to promote faith in religion are frauds and means to control the consciences of the people and to enslave man. This man heard from another passenger the following words: "Some day, in your life, when you come to know the Truth, you will be sorry that you threw the precious Book in the ocean." Five contributions, to help in the "Cause of the Bible," were received from some humble but deeply interested laboring men.

Through Dominican Republic and Haiti

The southern, central and northern parts of the Dominican Republic were surveyed by the Secretary, accompanied by the active missionary Rev. Huffman and the Rev. Rodriguez, zealous worker at Santo Domingo. Public conferences were given in the most important cities. The cities of Santo Domingo, San Pedro de Macoris, Moca, La Vega, San Francisco, Santiago, received the propaganda of the Scriptures with great enthusiasm. The result was that these cities were prepared to a great distribution of the Bible. The local newspapers called attention and gave a good word of favor to the Christian work and the Bible. We must say that the Catholic priests did a great deal in opposition to the work, as they gave talks in their churches against the Word of God. This opposition was due to the fact that the people were indeed interested in the missionary work.

In Port-au-Prince, Haiti, we had the pleasure of meeting Mr. Baron, who for many years was colporteur and sub-Agent; three months later he died. Mr. Baron, at a very advanced age, was an instrument of God, and through his efforts a large portion of the Bible were distributed among the native population of Haiti. Mr. Baron was effectively helped in his work by his children. For the year of 1924 Haiti will have three distributing centers, mainly, north, central and south. In each there will be a missionary sub-Agent in charge of the work. The majority of the people are poor, and the result is that many times we have to give the literature free. A good many of the people in Haiti do not know how to read, or do so with difficulty; thus the Bible in large printed type is the most popular. The work in Haiti has enlarged, and it will be necessary to have a greater number of Bibles in French, as this is the language of the people.

Contributions

The desire and duty of helping the Bible Society in its work is greater each year. Bible Day has been observed this year by 145

churches, 14 more than last year. The church members are very poor in these territories; but the contribution to the biblical work for this year has been one of the largest. We have had the following contribution for the last five years: 1919, \$686.77; 1920, \$1,186.60; 1921, \$1,010.40; 1922, \$931.63; and 1923, \$1,339.10.

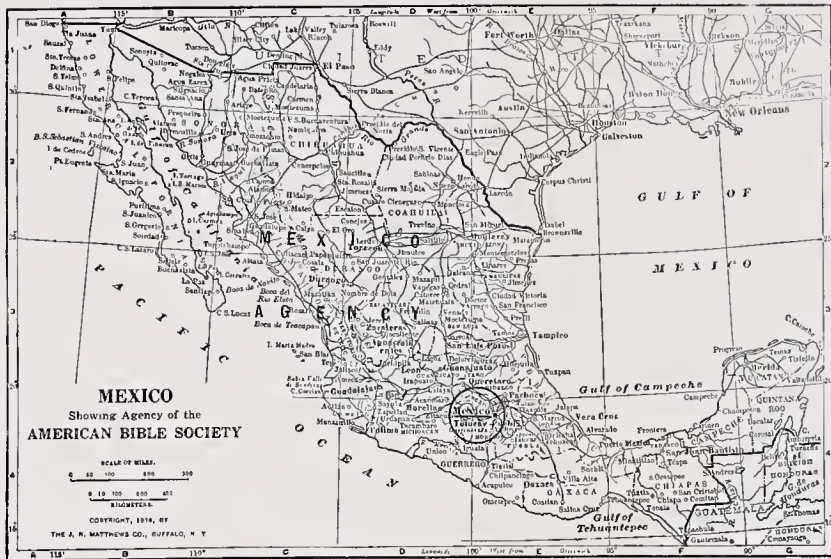
In some of the churches on Bible Day two-thirds of the members had their Bible, which was shown at the service. The Young People's Society has been a tremendous help to the Bible Agency, by collecting the greatest amount of money. The denominations which have contributed are the following: Christian Alliance, Adventist, Baptist, Christian Church, Congregational, Disciples, Episcopal, Friends, Lutheran, Methodist, Pentecostal, Presbyterian, and United Brethren.

Statistical Notes

The 30,743 Scriptures distribution in these territories has been done by the following: 1 Secretary Agent, 11 sub-Agents, 25 colporteurs, 7 Bible women, 170 correspondents, and 25 voluntary workers. These workers visited 497 cities and small towns, and traveled 16,825 miles. The work has been aided by twenty-three conferences, nine special gatherings—all these to present the work of the Bible Society clearly to the people.

Conclusions

1. The interest displayed in the reading of the Bible that we observed two years ago is still growing each year.
2. The demand for low-priced Bibles and of large type is increasing.
3. The Roman Catholics speak more in these territories of the Bible than in any other
4. The business men and the literary men are beginning to think about the Bible.
5. All the missions in these fields wish that the West Indies Agency would have larger facilities to cover the needs of these important islands.



MEXICO
 Showing Agency of the
AMERICAN BIBLE SOCIETY



COPYRIGHT, 1916, BY
 THE J. N. MATTHEWS CO., BUFFALO, N. Y.

MEXICO

The Mexico Agency was established in 1878. It covers the Republic of Mexico. The circulation for the year ending December 31, 1923, was 36,168, making the total circulation since the establishment of the Agency, 1,455,409 volumes of Scripture. Thirty-three colporteurs and 155 correspondents were engaged in the work. The Agency Secretary is the Rev. A. H. Mellen, Apartado 1373, Mexico City, Mexico.



BY the very absence of reference to political conditions, the following report from Mexico implicitly reveals more stable conditions in that land. The gracious opening paragraphs take a somewhat unusual course. And they serve to illustrate the oneness of the great work of the American Bible Society. Through the pages of its reports and publications, workers in inconspicuous positions are stimulating and influencing those in many other lands. And the Agency Secretary also feels and gladly accepts a sense of responsibility to the Christian forces in his own territory, as is illustrated by the financial statement produced chiefly for them. Such close and happy co-operation between Christian forces is fine. Mr. Mellen is, at present, spending his furlough in visiting other fields of the Society's activity in Asia, and will doubtless return with fresh vigor and fresh ideas to the work which has his enthusiastic devotion.

The Mexico Agency registers a sincere vote of thanks to all of the workers in the Bible House, and especially to those who have helped to make up the *Record*. We also feel very grateful for the book containing the annual reports of all the other Agencies. And so our gratitude goes out to all those who have written for the *Record*; to the Agency Secretaries who have written the reports, and to all the steady-working colporteurs and faithful assistants in the work of Bible distribution all over the world.

We feel that every month and every year we are drawing closer together by means of this information, and on account of the spiritual unity of our common task. The *Bible Society Record* is sent out to many interested readers every month; and the book of reports is marked up like the Bible of some evangelist, and used as a storehouse for publishing material in the evangelical press of Mexico, and for making up our folders and tracts. We are delighted to get new

plans and ideas, and we share in feeling losses and the great calamity on the other side of the globe.

We of the Mexico Agency appreciate the fact that all these attractive pages are not produced by the waving of a fairy wand; but some one must work for long hours to send them to us.

We want you all to know that we thank you, and that we are trying to make it all count for the glory of our Lord, and the coming of the kingdom of God in Mexico.

Circulation

We have no grand totals or startling figures to present. During the last few years the circulation has held rather an even average; about ten thousand Bibles, some five thousand Testaments, and from ten to twenty thousand portions, including Gospels and the Book of Proverbs. This average is not a measure of the possibility at the present time; but it shows about the capacity of the appropriation. We generally come to the end of the year with the shelves emptied of all the cheaper books. The method and machinery of circulation is of the utmost importance, and in this respect the Mexico Agency has been making steady progress for some time. The development of close and stimulating friendship with correspondents and colporteurs by means of circular letters and correspondence is having its effect in making Bible readers rather than Bible buyers.

The waiting list of colporteurs, men ready to go to work on purely a commission basis, ranges from ten to twenty all the time. We do not dare to promise them books on account of the obligations to the men already out in the field. So, there is a sifting process going on to improve the character of the colporteurs. We do not aim to secure the men who can sell the greatest number of books; but we do try to find, and to encourage, those who work with the deepest devotion, and who are willing to follow up their sales with a personal and loving interest.

The circulation for 1923 falls a little below the average. Just as we had launched a fine plan to put out a good number of finer Bibles as Christmas presents, there occurred slight political movements which cut off mail communications with some parts of the country.

Hopeful Tendencies

There is a steadily increasing demand for the leather-bound Bibles. This comes mainly from the correspondents who sell to mission congregations and pastors. At the same time the colporteurs are calling for more of the cheapest Gospel portions. We also note a more insistent call for Bibles with references in all classes of bindings.

Reports from the Field

"Eternal vigilance" is what we have to pay in order to find out what has become of the books sent out from the Agency. We are

making a marked improvement in this particular each year, so that the reported circulation is coming closer and closer to the exact count of Bibles and portions that have been wisely placed in the hands of the people.

Colporteurs and Their Work

The courage of the soldier is not so noble, not so heroic, as that of the faithful seller of the Word of God. With full appreciation of the truth of this statement in every land, it is an honor to be allowed to speak of some of the men who sell Bibles in Mexico. "Oh ye holy, and humble men of heart, bless ye the Lord."

"Faithful unto Death"

The following was published in the April number of the *Record*, and we desire to make the story permanent in this report.

"It happened in this year of our Lord 1923. He lived in his own little home in a village in the mountains in southern Mexico, and he was killed by a mob of wild fanatics on the night of January 31st. A letter from a missionary in the same district says: 'His activities had aroused the ire of the fanatics for some time, and his unwise denunciation of the Romanists for having parades in the streets brought matters to a head.' Of course, we will not forget another man named Stephen, who was also unwise. He took the consequences of his deeds and his words, and now we call him a martyr.

"On January 30th, a priest came from another place and preached on some saint who would deprive the Protestants of all power to resist, if they were attacked. Two nuns had also come to stir up the women. On Wednesday night, a secret meeting was held, and at 11 o'clock they surrounded the house of the man who had been selling Bibles. When the doors were forced, this man was very calm, and said to his wife: 'If they want to kill me, I am ready to die for Christ; I will wait for you in heaven.' One of his brave friends came to help him, and was also taken off by the mob. Both men were shot at the edge of the village, and the bodies terribly mutilated. Neither the head nor the heart of the colporteur could be found by faithful friends who went to bury the remains, and the supposition is that they were carried off as trophies. Such a thing does not seem possible. All of the people in the village who are known to be in sympathy with reading the Bible have fled from the place. Eyewitnesses of the incident have found their way to the city of Mexico and have visited the office of the Agency." Feliciano was the name of the martyr.

Another Chapter of the Same Story

Within a month from the time this took place, the companion colporteur of the murdered man, Victor Cervantes, was back in that same village, offering Bibles and Gospels for sale in the market place. He wrote in to the Agency just to let us know that he was going along as usual, and as if it was quite the natural thing for him to go there since the other man could no longer do the work.

The fact that only one man happened to be killed in 1923 does not imply that the others tried to keep out of danger. One of the men in the northern part of the country wrote to us about a long sharp knife in the hand of a wild fanatic, and the necessity of coolness to avoid trouble. Just an incident in a day's work.

One of our colporteurs is a blind woman, led about the streets of the city by a little girl; and some of the men are unable to write, and have to get some one to make out their reports. "Oh God, to us may grace be given to follow in their train."

Fewer Men and Better Work

In 1922 we reported 62 colporteurs; in 1923 we report only 33. Work on the commission basis is very difficult. A real desire to get the Bible into the hearts of the people, and with an absolute faith in it as the Word of God, these are the only motives that will hold a man steady and persevering. Some drop out, failing to send in reports. Some do so well that they go into pastoral work for the church to which they belong; but, with stimulating circular letters, and personal correspondence, the spirit of the men and the quality of their work improve all the time. The sales this year have been about the same; the amount paid in cash for expenses some two hundred dollars less, and the amount they have earned on commissions over a thousand dollars more than in the year 1922.

Baptist Seminary Students

Three went out under the Agency during the summer vacation, and all did remarkably well. One of these went with the Secretary to the National Sunday-school Convention in Yucatan. In the markets of several cities he mounted a box, sang hymns, preached temperance, and read from the Gospels, and then sold books with the help of some of the boys whose love and loyalty he had won. When he was threatened with arrest on the charge of preaching religion in public against the law, he stoutly replied: "I am not preaching; I am only selling these little books. The law gives me the right to sell my goods, and they are worth a thousand times more to the people than the miserable patent medicines you allow other men to sell." He went on with the selling.

Mission Co-operation and Colporteurs

During the year three congregations in widely separated sections have begun to pay a salary to their own special colporteur. In another part of the country, a number of scattered congregations furnish all entertainment for their own man as he goes from place to place selling and preaching to everybody. These men make regular monthly reports on Agency blanks, but also report to the congregations, and it must be something like Paul and Barnabas getting back to Antioch. Aside from the above, some of the Baptist missionaries pay the wages of three colporteurs, and in addition pay the Agency for all the books sold by these men.

We have no figures as to the amounts paid out in this way in aid of the work of the general circulation of the Bible; but it may well be considered as an addition to the actual cash received from the offerings on "Bible Day," and marks a great advance in the working out of real co-operation.

Correspondents

The list is growing slowly, and better business conditions gradually becoming established. In April a circular letter was sent out, giving a statement of the cost of getting the books from the home office, and of sending them out again; also showing the need of more books for the colporteurs working only on commission. The letter made very clear that all cash coming back to the Agency was that much more Bibles and Gospels in the needy parts of the country. In view of these facts, two new conditions were made for all correspondents; viz., the commission on all cloth-bound and paper-covered books was reduced, and a regular monthly payment on stock required, no matter whether sales were made or not. The discount on fine books remained the same.

The response was almost like a great "Hallelujah chorus" from the Rio Grande to Guatemala. We were afraid it would result in smaller sales to the correspondents. But the orders have come just the same; and the comparison of the financial statement of 1922 and 1923 shows an increase of one thousand, four hundred and thirty pesos (\$715) in the item "Cash from Correspondents."

Agency Finances

Detailed statement of all Bible Day offerings are published in the weekly evangelical paper, and a special sheet was also issued in 1923. As there are also several individual givers to the general work of the Agency, the custom has been formed of making a clear financial statement. Following is a copy of this statement for 1923. Note (3) at the bottom shows the amount sent to the home office as Bible Day offerings, and is really to be taken out of the available funds in hands of the Agency at the beginning of 1924.

CASH STATEMENT IN PESOS, OR MEXICAN GOLD, OF THE MEXICO AGENCY OF THE AMERICAN BIBLE SOCIETY FOR THE YEAR 1923	
Cash on hand, January 1, 1923.....	Mex \$723.63
<i>Receipts during the year as follows:</i>	
N. Y. Drafts from American Bible Society	
\$3,985.21 (Dollars) Mexican gold at 2 for 1.....	\$7,970.42
Exchange	158.15
Cash received from sales:	
Correspondents	10,084.63
Roman Catholic New Testaments.....	334.00
Tracts and books not published by Bible Society..	416.53
Empty boxes, etc.	33.53
Donations:	
(1) Churches	1,094.86
(2) Individuals	922.35
	<u>2,017.21</u>
Mercantile Banking Co.	337.55
	<u>21,352.02</u>
Total received during year	
Total debit	Mex \$22,075.65

Disbursements as follows:

Salaries of office force	\$7,799.50	
Rent	900.00	
Furniture and office expenses	1,077.22	
Traveling expenses	796.05	
Freight, duties, etc., on books.....	3,394.65	
Traveling expenses of colporteurs	2,059.36	
Printing of catalogues, tracts, etc.....	3,299.59	
Donations to the American Bible Society of New York	500.00	
Purchase of books abroad (R. C. New Test).....	540.00	
Miscellaneous expenses	461.98	
Total Disbursements		20,828.35
Balance on hand, December 31, 1923.....		Mex \$ 1,247.30

I hereby certify to have revised this statement and that same is correct.

Signed—PIERRE B. MITCHEL, Auditor.

Approved,

Signed—A. H. MELLE, Secretary.

- (1) All but one Mexican.
- (2) Mainly from foreigners.
- (3) Balance on hand, December 31, 1923..... \$1,247.30
Sent to New York, January, 1924 (\$521.66 U. S.)..... 1,043.33

Cash for use beginning of New Year..... \$203.97

Special Gifts

A Birthday Band in far-away Australia sends a gift for the special benefit of our blind Bible woman, Guadalupe Rosillo. This has become an annual now, and the £18 brought \$85.20 (U.S.). This is included in item (2) donations from individuals in the financial statement.

We also acknowledge with gratitude a special gift from the Isle of Man. Mr. W. O. Quayle sends a substantial sum for sustaining a colporteur in the northern part of the country. This gift comes through the Home Office, and so does not enter into the cash statement of the Agency; but we fully appreciate this sort of interest and help. One of our best men, Pedro Cárdenas, has been designated as "his man."

Bible Day

This is becoming a regular institution in the mission congregations in all parts of the country, and among all the denominations.

In 1922, we allowed the offerings for that year to run over till the end of January, and so the offerings for the year 1923 only cover eleven months. Hereafter we propose to make the offerings coincide with the calendar year.

Most of the special services are held in October, and so, as soon as we heard of the disaster in Japan, we announced that the entire amount given for Bible Day would be devoted to that object, and none would be retained for the use of the work of the Agency in Mexico.

The sum of 1043.33 pesos, or the equivalent of \$521.66, has already been forwarded to the Home Office. The amount will therefore be taken from the appropriation of the Agency, and given for the rebuilding of the Bible publishing plant in that stricken land.

This is a clear indication of the results of Bible circulation on the relations of the nations of the world.

It is made up for the most part of many very small sums, and comes from 87 congregations and 14 individual givers.

The Republic of Mexico has twenty-eight states, besides the Federal District. These offerings have come from twenty-five states and the Federal District.

Suppose we were able to count the number of men, women, and children who have learned something of world-wide Bible circulation, what a lesson in international harmony by means of this offering?

And the money gain may be the least of all. Many of the pastors have sent in a testimony to the value of the celebration in stimulating the spiritual life of the whole congregation.

Auxiliary Publications

"The Bible, without note or comment," this has been our motto for the last century, and we do not want to think of changing it. But there may be modern ways of getting people to see the value of reading the Bible; methods of showing what it is, and what it will do for the life of the individual, in the home, and in the life of the nation, and among the nations. To this end the Mexico Agency makes a constant study of the best material for tracts and folders to put into the hands of the colporteurs, not in any sense of the word as "notes or comments," but only in order to get people started in reading the Gospels or the whole Bible.

The Agency Catalogue

We feel that the 1923 edition was a decided improvement over all previous editions. The main features, however, are the same. A few pictures which can only be understood by reading the Bible reference, which is not printed, only indicated by chapter and verses; the lists of good stories from the Old and the New Testament, and some figures as to the world-wide circulation and the eternal values of the Book of books.

Other Folders

The Agency is going on with temperance propaganda, in close connection with efforts to build character and resisting power by the reading and study of the Bible. Such is the life story of a Mexican colporteur, Florentino Pina, a man unable to read, but who sold Bibles for fifteen years, and was finally shot by a fanatic while at this work. This little book has real Mexican pictures and has been greatly blessed in widely separated regions. In the study of this problem we are tending towards the use of smaller, one-page, or four-page leaflets for the use of our men in country districts.

"El Mundo Cristiano" or The Christian World

A weekly paper, the organ of the churches in the movement for co-operation. Mr. Marroquin, chief clerk of the Agency, is the editor

of the Bible page. There were 26 full pages and one entire number in the year.

The Ten Commandments

Mr. Marroquin also conceived the idea of publishing on a large card in parallel columns three versions of the decaloguc. One from the authorized Roman Catholic Bible, edition of Scio de S. Miguel; one from the standard version published by the Bible Society, called Valera; and the third, from the catechism of Father Ripalda, the authorized teaching of the Church of Rome for young and old.

The testimony as to the value of this simple plan has been most interesting. Some of the colporteurs have declared that it saved all arguments, and proved a sound selling device.

Roman Catholic New Testaments are supplied by the Agency to some of its workers. In the hands of a wise worker it becomes easy to show how the notes are no part of the text, which is practically the same as that of the versions sold at a much lower price by the Bible Society. They are very useful in selling Bibles to those who have been told that ours is a corrupted edition.

Bible Day Programs

Every year the pastors are looking to the Agency for some suggestions in regard to Bible Day, and we have been able to furnish some special hymns, as well as suggested Bible readings and general information on Bible circulation.

Humane Education

We have put into circulation several hundred leaflets furnished by the humane societies, in Spanish. One of our men went into a large city stable where coach horses are kept, and, by means of "The Prayer of the Horse" on a large card, was able to sell a couple of Bibles.

The Agency Office Staff

It is a pleasure to bear witness in another annual report to the Christian character, intelligence, and whole-hearted devotion of the Mexican associates in the office work of the Agency.

The increased efficiency of the colporteurs, and the financial returns from our correspondents; the returns from Bible Day, and many other things of the same sort, are due entirely to the level-headed plans, wisely and tactfully carried out by these men.

Mr. Marroquin is often called on for special addresses in connection with the work of the Agency; his visit to the Agency in Texas brought us a new and very much-improved blank form for reports; and his lectures and classes at an educational institute helped the hearers and stimulated the general cause of Bible circulation.

Mr. Tames is faithful and accurate in his accounts, and seems to make friends for the work by his letters.

Miss Natalia Medina has done some rather original work in making over the Bible Day program, "The Only Way Out of the Dark," by introducing a character to represent Japan, and young Mexico coming forward with an offer to restore the publishing house in Tokyo.

Travels of the Secretary

Three separate journeys were made during the year: ten days over some of the steep mountain trails of the state of Hidalgo, in company with a good Methodist missionary; another to the far south in the state of Chiapas, and along the Guatemala border; and a third as a delegate to the Sunday-school Convention in Yucatan, returning by rivers and lagoons of the state of Tabasco, where they fatten their pigs on cocoanuts and bananas.

Bible pictures and Bible stories; Christian companionship and the love and devotion of the children made these journeys pure joy.

It has been a splendid year, but better ones are to come.



**CENTRAL AMERICA,
PANAMA AND COLOMBIA**
Showing Agency of the
AMERICAN BIBLE SOCIETY

0 50 100
MILES

0 50 100
KILOMETERS

Capital. ● Railways. —
Canals. —

Copyright, 1914, by THE A. B. S. PUBLISHING CO., BOSTON, U. S. A.



CARIBBEAN AGENCY

The Caribbean Agency, the new name for the Panama Canal and Central America Agency, was established in 1892. It covers all the republics of Central America, including Panama and the Canal Zone and Venezuela, and has recently been extending its work into Colombia. The Scriptures circulation are chiefly in Spanish. The circulation for 1923 was 47,212. This brings the total circulation up to 775,979. The force consisted of 7 colporteurs and 51 correspondents. The Rev. R. R. Gregory is in charge, with headquarters at the Bible House, Cristobal, Canal Zone.



REJOICING over conditions and work that have been encouraging, Mr. Gregory writes cheerfully of the work of the year. It has been one of widening acquaintance with the field and the Christian forces in it. The highest and the lowest have been reached with the Bible, as illustrated by the stories of the President of Guatemala, and one from the neglected Indians of that same republic. The progress in the translation of Scriptures into Indian dialects, and the continued and growing usefulness of the Bible House in Cristobal among the Christian forces of Latin America, are further subjects for glad record.

In my 1922 report, I tried to show why the eight republics covered by the Caribbean Agency challenged the attention of the Christian people of the United States. I gave as my reasons, the growing influence of the United States upon the republics bordering on the Caribbean Sea brought about largely by the building of the Panama Canal; the awakened intellectual life of the people because the days of isolation had passed; and finally that, side by side of a growing demand for schools, was sensed a real spiritual hunger of the masses. All this makes for a larger circulation of the Scriptures.

Some time ago I heard an illustrated talk on "Sowing the Gospel Seed," which made a deep impression on me. The chart used had a map of South America drawn upon it. Above the map was a picture of an open Bible, and across the open Bible an ear of corn. From the ear of corn, kernels were falling on the South American map. Below were written the words taken from Ecclesiastes 11:6—"In the morning sow thy seed, and in the evening withhold not thy hand." The story of "sowing the seed" is as interesting as the hymn "Tell me the old, old story." It is old, and at the same time always new.

The story that tells of men finding the Bible and the Bible finding men is what make our work worth while.

The following shows a comparison of the Agency's circulation during the last five years:

	Bibles	Testaments	Portions	Total	Value
1919.....	4,968	3,907	28,031	36,906	\$4,617.00
1920.....	5,094	4,095	17,533	26,721	5,324.36
1921.....	4,047	3,164	26,590	33,801	5,068.51
1922.....	3,704	3,810	38,844	46,358	5,956.78
1923.....	6,229	3,232	37,751	47,229	8,069.92

To me it is most gratifying to note that we can report for 1923 the circulation of more than six thousand whole Bibles. The circulation of New Testaments and portions of the Scriptures is less in proportion to the usual sales of Bibles, because quite a number of the Central American missionaries are supplied from other sources for free distribution. The larger part of the circulation of portions was in Colombia, which from the missionary standpoint is one of the least manned of all of the Spanish-American republics. The increased demand for the whole Bible is a fact that ought to encourage the various foreign mission boards, and is a fairly good thermometer for registering the growth of the native churches and mission work as a whole.

The Agency Secretary spent four months in visiting the Republics of El Salvador, Guatemala, Spanish and British Honduras. It was the first time in many years that a representative of the American Bible Society had visited Honduras.

While statistics form part of the basis for measuring the success of the year's work, we must not overstress it. Behind the figures which tell of so many volumes circulated and miles traveled and addresses delivered, are the interesting experiences which tell of man's search after God and finding him through a Bible.

The President of Guatemala Receives a Bible

Not since the days of President Barrios in the eighties of the last century have the evangelical Christians enjoyed such protection and liberty as under the present government. Through the suggestion of the Rev. W. C. Townsend, of the Central American Mission, the Secretary of the Caribbean Agency donated one of the finest leather-bound Bibles for the purpose of presenting it to the president of that republic. The honor of making the presentation fell to the lot of the veteran missionary of Central America, the Rev. Edward Haymaker, of the Presbyterian Mission at Guatemala City, who came to Guatemala some forty years ago.

On November 2d, Mr. Haymaker, in company with a committee of three other representatives of mission bodies, called at the home of the president, General Jose M. Orellana, and presenting the Bible to him, said: "Mr. President, the evangelical Christians of Guatemala are very grateful to you for the faithfulness with which you have

carried out the constitution, which guarantees us liberty of conscience and worship. We desire to manifest our gratitude in this open way by presenting to you that which to us is most precious and sacred. It is the fundamental basis for individual and national greatness. We hope this Bible will remain with you as a token of gratitude from the evangelical Christians of Guatemala. In it you will find the highest justice. The most renowned leaders of the great powers of the world recognize that the Bible is a guide even in matters relating to politics, and they try to carry its sacred teachings into everyday practical life.

"The evangelical Christians of Guatemala are in the minority, but it is a respectable minority. He who is speaking has seen their number increase from two thousand to twenty-five thousand members, without counting children of Christian families. That is to say, you can count on twenty-five thousand loyal citizens who love justice and obey the law. We pray for the welfare of your government. Our designs are not political. So far as they pertain to the social life of the people, they are moral and cultural. Accept then this book as a proof of the loyalty and gratitude of the evangelical Christians of Guatemala."

President Orellana Speaks

The president in accepting the Bible responded as follows:—"Gentlemen, I highly appreciate the gift you bring me, and the work your evangelical missions and churches are doing in our country. You are a powerful element in moralizing and elevating our people."

"You can count on the aid of my government in anything that is within the rights of the Constitution. Whenever cases of persecution of your work occur, such as took place recently at Chiantla, I regret them, and endeavor to punish immediately the guilty ones."

"I appreciate very much your good wishes for the Republic, and I hope that your church and the government in their respective activities may be able to co-operate in making the future Guatemala great and happy."

For us the above happy incident is a recognition of the high value of the work of those who have built upon the Bible.

The Bible That Built a Chapel

In the three years that I have been with the American Bible Society, there is no experience that equals that of the eleven days spent among the Cakchiquel Indians of Guatemala in company with the Rev. W. S. Townsend. Five years ago there were about three preaching points among the more than 200,000 Cakchiquels. Under the leadership of Mr. Townsend more than thirty-eight congregations have been organized, and the Gospel of John has been translated into their dialect. During the eleven days I preached every evening, and some days spoke through an interpreter two or three times at Indian villages.

About eighteen years ago, Pedro Santis, a Bible colporteur of the American Bible Society, passed through the city of Comalapa, the largest Indian city in all of Guatemala, selling Bibles. An Indian met this colporteur on the outskirts of the city. The Indian did not know what the Bible was. He knew very little Spanish. But the words on the cover "Santa Biblia" attracted his attention, and out of curiosity he bought the book, and paid what in our money would amount to about one dollar.

After he had purchased the book, he called in some friends to read to him the new and strange book he had just secured, but no one was able to explain what they read. He then sought help from the priest of the town, and invited him to his home. When the priest saw the Bible, he said very little and left hurriedly never to return. From that day the Indian had very little confidence in the priest. For about fourteen years the Book in that Indian's home was very little understood. The Indian and his relatives had heard about the "Evangelistas" (Evangelical preachers), but since mission work was carried on almost entirely among the Spanish-speaking people, it was very seldom an evangelical worker came their way. If one passed through their town, it was only in order to reach some Spanish-speaking congregation farther on. Several times a Bible man had passed and gone before they heard about him.

One day the sister, who lived in a town some twelve miles away, heard that a Protestant evangelist was there distributing tracts. Before she could find him, he had left; but hurrying after him, she overtook him and told him the story of her brother who had bought the strange book called "Santa Biblia" many years ago. She urged him to go with her to Comalapa and explain the contents of the book to her brother. Later he visited and remained with him a week. The first day the evangelist was there, which was August 20, 1919, the Indian and his own family and that of his brother—ten in all—accepted Christ as their Saviour, threw their images away, and the man himself, who was then about fifty-five years old, quit drinking.

Feeling that his people ought to have a fitting place of worship, the Indian who bought the Bible eighteen years ago started to build a chapel. The chapel has been built little by little by their own labor and at their own expense. The very best workmanship has gone into the building. I have not seen an Indian house to compare with it. The inside is most carefully finished. The ceiling has planed boards to hide the rafters, and the posts and cornices also show most careful workmanship.

I felt proud to be able to preach in such a chapel; for, if ever a chapel was built with consecrated labor and out of pure love to Christ, this one was. I preached in Spanish through a converted Cakchiquel Indian. He showed me the Bible he had purchased eighteen years ago. After the service I had a long talk with this patriarchal Indian. He spoke to me of his great desire to have the

gospel message translated into the tongue of his own people. He also spoke to me about the need of a school for the children, so that they might learn to read the Book. I do not know when I have been more touched. I told him if he would give me the old book, which I knew was a great deal to ask of him, I would send it to the headquarters of the American Bible Society in New York and with it the story of the wonderwork that Book had accomplished. He very gladly gave me the Bible that has been the means of transforming so many lives and which, perhaps, ought to have remained with them as an heirloom to be handed down from generation to generation. But then he may have understood better than I gave him credit, because his faith is not attached to a book, but to the Saviour to whom the Book points. In return I have sent him a fine leather-bound Bible. In the meantime, as one thinks of what that dollar Bible has done so far, who is bold enough to prophesy the things that may develop from the seed sown by a humble colporteur.

Translation Work

In conclusion let me add that there are many other things of interest upon which one could write more than space allowed us. There is translation work going on in several Indian dialects in three distinct parts of Central America.

Bible Sunday

Bible Sunday is becoming more and more a fixed feature on the church calendar. The largest amount ever received from the Spanish-speaking churches in one year on Bible Sunday was given last year—\$172.40. Half of that amount was given "for others," and therefore forwarded to the Treasurer of the American Bible Society at New York.

The Bible House at Cristobal

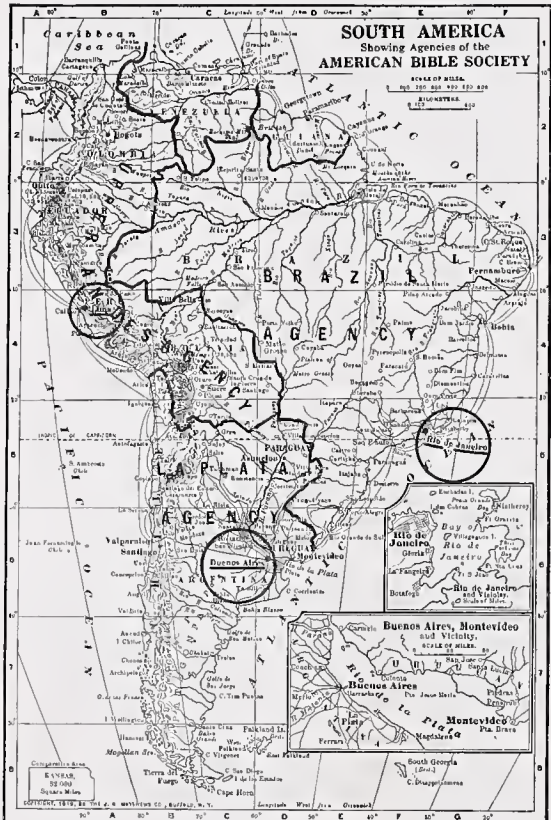
The Bible House is meeting more and more the needs of the missionaries going to their respective fields of labor in Latin America, or returning to the States on furlough. We are glad to have had eighty-one missionaries, besides children, from one to several days at the Bible House during the year. We have never felt as during the last year such a splendid spirit of co-operation on the part of the missionaries. We have now met personally most of the missionaries, and points of contact have been made that are most encouraging for the future of the work.

:
:
:

SOUTH AMERICA

Showing Agencies of the AMERICAN BIBLE SOCIETY

SCALE OF MILES.
1 200 400 600 800 1000
KILOMETERS
0 100 200 300 400



Geographical Names
KAYNER,
DESIGNS
Square Miles

COPYRIGHT, 1919, BY THE A. M. WATKINS CO., BUFFALO, N. Y.

UPPER ANDES

The Upper Andes Agency was constituted in 1920. It includes the southern part of Colombia, with Ecuador, Peru, and Bolivia. There were 3 colporteurs and 13 correspondents assisting in the circulation of the Scriptures during 1923, and it totaled 19,742 volumes. This brings the circulation of the Agency to 102,147 volumes. The Rev. W. F. Jordan, with headquarters at the Bible House, Cristobal, Canal Zone, is in charge of this Agency.



Far from the routes of ordinary travel as are the states and peoples of this Agency, they need to be discovered, developed, and championed by those who have their interest deeply at heart. Fortunately, the number of these is increasing. This report shows how the appeal of the neglected, and the joy over something being done among them have come to one, at least. Mr. Jordan has to record that prejudice and bigotry are still rampant in the upper regions of the Andes; but he is glad to record also that they are being dispelled. That the foreign missionary is not the only one contributing to this glad result, is shown by the striking story of the devoted indigenous teacher whose simple and sufficient reason for undergoing the arduous and self-sacrificing work which he took up of himself, is the question, "Who will teach these Christians, if I leave them?"

In spite of the fact that retrenchment has been the order of the day, the year 1923 has been pregnant with encouraging features. Perhaps the most significant and striking of all these has been the continued paid circulation of Spanish Bibles among the Indians of the Lake Titicaca region. Seven hundred and ninety-six whole Bibles is the record for the year, making a total 1,637 Bibles; to say nothing of the thousands of Gospels circulated during the last two years among a people who, within the last ten years, had not only never aspired to a knowledge of letters, but whose life and recognized needs were on but a little higher level than that of the beasts of the field, among whom they are classed by many of those who exploit them.

Elementary mission schools is the answer to the question: What has brought about this change? By unselfish ministry to the suffering bodies, the workers sent out by the Seventh-day Adventist mis-

sion board have established a sympathetic point of contact with the Indian, and inspired him with a desire to better his condition. This has resulted in mission schools and a large Bible circulation. When we view the situation and realize that the whole Andean region, from northern Ecuador to northern Argentina, is just as much in need and even more open to missionary work than was this field before the coming of the Adventists, we cannot help asking in agony of soul how much longer the Christian world is going to remain deaf to the cry of the Inca Indian.

The First Testament in an Andean Indian Language

There lies before me, as I write, a strongly bound, black covered book nicely printed on excellent paper. It is the New Testament in the language of the cholos or halfbreeds of southern Bolivia—a strange combination of Spanish and Quechua words with combined Quechua and Spanish endings. But it is the language of the home with these people, and that in which they think and converse. This book, while bearing on its title page the date 1922, did not reach us until 1923; and its arrival has made 1923 a red-letter year in the history of mission work in South America, since it is the first time in history that an attempt has been made to bring out the whole New Testament in any language of the Andean region other than Spanish. Gospels, we have, in some of the other dialects of Quechua; but this is the first complete New Testament.

It is a source of satisfaction to be able to report in this connection that Mr. and Mrs. H. C. McKinney, formerly of La Mesa, California, having completed their furlough year, have located in La Paz, Bolivia, to devote themselves to securing the circulation of this book, and to general mission work among both the Aymara and Quechua-speaking Indians. Long may they be spared for this work to which they have given their lives. Mr. and Mrs. McKinney have already spent five years among Quechua-speaking people in Bolivia; and the Bible Society is being congratulated on all sides for having secured their services for its work in that country.

Two Months in Ecuador

The most interesting experiences of the year were in connection with the two months spent by the Secretary in Ecuador—one month with the missionaries on the coast, and the other visiting the stations in the interior, paying special attention to the work among the Indians.

With Colporteurs Sanchez and Valladares, we took a Bible-selling trip to the town of Vinces at the head of dry season navigation of one of the many rivers of the coastal plain. The journey was made in a gasoline launch, and we slept in hammocks strung across the boat beneath the awning. On the way we spent a few hours at a

deserted hacienda called Cabuyal, visiting the strangest school it has been my privilege to encounter in the New World.

A Devoted Teacher

Without blackboards or maps, desks or conveniences of any kind, we found Elueterio Alvarado, an Ecuadorian who was converted as a result of pondering a text of Scripture he had heard from the lips of a street preacher, teaching a group of children in the upper room of the bamboo hacienda building. He was using the Spanish Bible as a textbook in reading, and was teaching the children to sing gospel hymns. Some of the pupils were seated on the floor and others on backless benches. I took a picture of the class in writing. Those who had been sitting on benches sat on the floor and placed their paper on the scat, while those who had no seats rested theirs on their knees.

This is the only school for miles around, and while it is recognized by the government, Alvarado receives no aid from it. He and his family live on what the parents of the children send him, and by his earnings in other lines, since he seems to be jack-at-all-the-trades-needed-in-the-neighborhood. The people of the section are very poor, and frequently the Alvarados find it hard to make both ends meet; but his one argument to all the inducements to seek a more desirable position is: "Who will teach these children, if I leave them?"

Occasionally a Christian worker finds a dilapidated Bible falling to pieces as a result of use; but I never saw so many Bibles all to pieces from use as these publications of the Bible Society Mr. Alvarado was using in his school. It was our pleasure to be able to promise to send him a donation of sufficient Bibles for each pupil to have one. These Bibles were later sent from Guayaquil and very gratefully acknowledged by him. I never placed a number of books where I had better assurance of their being well used.

Local Authorities Aid

We made a house-to-house canvass of the town of Vinces, offering the Bible to all. The local authorities loaned us the school building and furnished the electric light for the two nights we were there. Not only did we have interested audiences at the simple preaching services, but the people urged us to return and tell more about the religion of the Bible.

From Vinces we traveled overland by horseback to Babahoyo at the head of navigation on another river. Here also we were well received and met with no opposition whatever. Both these towns had been visited frequently by colporteurs in the past, and we found many people who were already possessed of a Bible.

At the town of Milagro on the railroad leading to the mountainous interior, we were accompanied by the Rev. Paul Young, of the

Christian and Missionary Alliance of Guayaquil. Mr. Young gave a lantern lecture in the public square on the life and teachings of Jesus. Practically the whole town was present. The order was perfect. The *élite* brought chairs and sat on the wide porch back of the screen, while the crowd stood in front.

A Contrast in Attitudes

What a contrast between the attitude toward the gospel of the people living in the coastal plain of Ecuador and that of those of the interior! In Guayaquil, and in any of the other cities of the coast, people not only receive tracts and Gospels readily, but women will send children across the street to secure a copy from mission workers distributing them. In Quito and many other cities of the mountain region, the greatest tact and discretion must be exercised in even giving our tracts. Many ask for them only to destroy them before our eyes, and show their enmity by spitting and tramping on the pieces. On my return journey to Quito from the Indian station of Agato I arrived after dark at the town of Callamba. The keeper of the inn, who personally appeared very friendly, approached me after supper and said, if I had any gospel tracts, he would advise me not to attempt to give any away in that town; for, he said, "the people are very fanatical; and there is no knowing what the priests may stir them up to do."

It was near this place that some missionaries of the Christian and Missionary Alliance were ordered by the populace to leave town and not attempt to spend the night there.

"We are Americans," said Mr. Paul Young, "and if you injure us, you will be responsible to the government in Quito." "And what have we to do with the government in Quito?" replied a woman from the crowd. "The priest is in command here."

I visited the three Indian centers of work in Ecuador: Caliata, near Riobamba, where Mrs. Woodward has lived so long, securing from association with the Indians themselves the knowledge of their language and habits of thought that has enabled her to put the Gospel of Luke into their tongue; Agato, the mission station of the Alliance among the most northerly group of Quechua-speaking Indians; and Colta, almost on the slopes of Mount Chimborazo, where the Adventists are beginning their work for the Indians of Ecuador. I found the workers full of enthusiasm, hope and faith for the people among whom they are working.

Conclusion

I am writing this report in sight of, and surrounded by, multitudinous activities connected with a fulfilled dream,—the Panama Canal, the short water route from West to East. Columbus, Balboa, and many others spent life and fortune seeking it. Finally, it was not

found, but made by intelligent organized scientific effort, backed by the determination of a mighty nation to see the thing accomplished.

Individuals have been long dreaming the evangelization of the South American Indian, and have been spending their lives on his behalf. I have before me the results of the labors of several who have attempted to give him the gospel in his own tongue. Some have been invalided home, others have passed on to the great beyond, others are still struggling on, inadequately supported in their effort to accomplish their purpose. Dreamers? Yes. But, may we not plead for an intelligently organized and scientific effort equal to that which produced the Canal, backed by the determination of the church of the same mighty nation, to bring these dreams to a realization. Not the least in importance in the plans for the evangelization of these Indian nations is the mission of the Bible Societies to deliver to every one, in the tongue to which he was born, the divine record of the wonderful works of God. With many individual and missionary societies awakening to the needs of the Indians of Latin America, the importance of the speedy preparation of editions of the New Testament in the various dialects as a step in the realization of the dream becomes doubly manifest.

LA PLATA AGENCY

The La Plata Agency was established in 1864. With the exception of Venezuela and Colombia, it has included all the republics of South America, in which the Spanish language prevails, viz., Argentina, Uruguay, Paraguay, Ecuador, Peru, Chile, and Bolivia, with a population altogether of about 27,775,000. In 1920 Ecuador, Peru, and Bolivia ceased to be a part of this Agency, they having been constituted into the Upper Andes Agency. The circulation in the La Plata Agency for 1923 was 76,959 volumes, making a total of 1,930,993 volumes since the establishment of the Agency. Sixty persons have been employed in this distribution—19 colporteurs and 41 correspondents. The Agency Secretary is the Rev. Paul Penzotti, Calle Parana, 481, Buenos Ayres, Argentina.



THE dominant note of the past year in this agency seems to be co-operation. The report records the co-operation of the Christian public, which resulted in contributions of over \$4,000 toward the work of the Society. This is not only the largest sum from that Agency, but also is probably the largest received from any foreign Agency by the Society in its history. The co-operation also took the form of working through and with the various missions in the territory. There is a novelty and variety in the form of the report this year, in that it presents the work largely in connection with reports from these co-operating missions. Their testimony to the fundamental importance of the Bible and the work of the Bible Society is strong and unanimous.

Our second year's work in this wonderful field has been a most enjoyable one. It has also been very profitable. As we look back at the work which we have been privileged to carry on, we desire to thank God for his guidance and also for the generous support which the people of the United States are giving us through the Bible Society. South America wants the Bible today more than ever. The Secretary has traveled quite extensively through the four countries which constitute this Agency, and everywhere he finds the people ready to hear about the Bible, and many have given us their financial support.

One of the main things which we have tried to do during the year, has been to present to our people the opportunity to help in Bible distribution. We want them to get interested in this most

important part of the work of Christianizing South America. In order to do this, and besides lecturing very widely on the work of our Society, we have published a small sheet entitled "The Bible," which we have distributed very widely, and which has brought us good results. The people of Argentina and Uruguay are responding very generously, and we are glad to report that, during the year 1923, the contributions in this Agency have reached the sum of \$11,000 Argentine currency, or about \$4,125 U. S. gold. This we believe is the largest amount ever contributed in this Agency.

The local English papers have also been generous with us, publishing gratis an advertisement which has been very helpful.

The sale of books has also increased over that of 1922. During 1923 we were able to distribute the following books: Bibles, 9,884; Testaments, 10,208; Gospels, 56,867; a total of 76,959 volumes. The value in American gold, of the books distributed amounts to \$15,058.

The work has been accomplished by 15 colporteurs in Argentina, 2 in Chile, and 1 in Uruguay. Our method of distribution in this Agency is quite expensive; but it is the most profitable one, as our men visit every section of the country, from house to house. It would be easier and cheaper for us to distribute our books through correspondents, but we believe that the ideal way is through the colporteur. Some of our men are supplied with horse and buggy, and in that way they are able to visit the immense Argentine pampas and do thorough work. The work in the large cities is easier and has been well attended to; what we now need is to visit the far-away places in the interior of the country that have been never touched. This work is tiresome and expensive, but it must be done. We are glad we have the men who are doing it with success.

Co-operating with Missions

Another very interesting way of distributing the Scriptures is the following. We request some mission or local church to appoint a colporteur, making themselves responsible for his salary, while we furnish the man with the books he needs, gratis. In this way we are sure that the church or mission will be especially interested in this kind of work; and also the supervision will be easier. We find it very difficult to supervise properly the work of all these men over such a large territory. There are quite a number of men in our Agency today working under these conditions, and their work is very acceptable.

Our New sub-Agent

It is with very great pleasure that we are able to announce the appointment of Mr. C. L. Chaplin as sub-Agent in Argentina. Mr. Chaplin is magnificently prepared for Bible work. He speaks several languages fluently, has worked for years with great success with the British and Foreign Bible Society, and is a man of wide experience and

has traveled extensively. A great deal of the success of our work this year, specially in obtaining financial help, has been due to the efforts of this tireless worker. His work is usually among the better class of people, who so far have been sadly neglected. We find it most difficult to find men qualified to work among the higher class, but Mr. Chaplin can do it, and his work is very much appreciated by all.

Our Correspondents

Our Society is in constant touch with a very large number of missionaries who act as our correspondents. The number of them who apply for help from us is increasing all the time. We do our best to supply them with the books they need; but very often we are compelled to say, "No more books left; you will have to wait." Not until the Society is able to give us an appropriation of \$30,000 U. S. gold a year will we be able to attend to the work properly.

Our relations with these good workers have been most cordial. They all appreciate our efforts, as will be seen by some of the expressions of good will which have come to us during the course of the year.

The Christian and Missionary Alliance

This denomination employs one colporteur, paying his salary, and we furnish him with the books, gratis. Mr. Barker, one of their missionaries, stationed in Nueve de Julio, says: "We of the Christian and Missionary Alliance in the Argentina are glad to testify to the good work of the American Bible Society. We have received a liberal supply of books through their Agent the Rev. Paul Penzotti, of Buenos Ayres, as a free grant for colporteurs and their work. This has been a great help in keeping our colporteur going, although the scarcity of Bibles has hindered considerably during a part of the year. The cost of traveling in this country makes the general expenses of colporteur work quite high; so we appreciate very much this help from the American Bible Society.

"It is not easy to estimate the value of the printed page. Perhaps very few have ever realized what it would mean to return to the times when there was not even one printed Bible. It would do us all good to meditate on this a little, in order to appreciate what the Bible Societies are doing in printing and shipping millions of copies of the Bible to every part of the world; besides employing hundreds of colporteurs, to offer them for sale from house to house. We know that this would not be possible without the co-operation of Bible lovers in the homeland. Little do many of the givers to this noble cause know of the appalling need, and therefore the great value, of the Bibles that we are able to offer through their gifts to the Bible Society.

"Our colporteur finds an increasing demand for the Word of God. In offering the Bible for sale, he has many opportunities to testify for the Christ, and he finds open hearts wherever he goes.

"The Bible is the only fountain of the knowledge of the way of

salvation in these countries, as elsewhere. Directly or indirectly, it has to do with all gospel work. Therefore, we missionaries must recognize somewhat of the debt we owe to the Bible Societies. The immense labor of translation, printing, and distributing to the ends of the earth is a marvel of achievement which very few of us who receive benefit thereby know how to appreciate. May God continue to prosper the American Bible Society until every home in this old World has a copy of the Word of God."

The Adventists

The Adventists are very energetic in their efforts to distribute the Word of God in these countries. They employ more men than any other evangelical denomination for this kind of work. Mr. J. F. Thompson, one of their missionaries residing in the South, says: "One thing that I endeavor to keep constantly before our church members is the great assistance all evangelical effort received from the American Bible Society. Not only from the distribution of the Bible by its colporteurs, but by generously supplying us with the Bibles at such a low price that we are able to place Bibles in many homes where the colporteur has not placed one. No line of gospel work finds more sympathetic response in my heart than that of placing the Word of God in the hands of the people.

"On a recent trip I met two cases that increased my interest in this kind of work. A shoemaker in a small town had received a Bible from a man who occasionally visits the town in search of business. He is a tailor, but makes no profession of religion. His wife, however, is a faithful Christian and often sends tracts, papers and Bibles with him to distribute. This shoemaker became so interested in reading the Scriptures, that he asked me to visit him. He gave the following testimony: 'I was the most foul-mouthed man in town. My neighbor who has his business next door is a good man, but seldom visited me because he could not endure to listen to my foul language. Since beginning to read the Bible some remarkable change has come over me; a change that I cannot explain, that has taken away all desire to use profanity as I once did. Neither can I endure to hear others use it. How is this? Can you explain it?' I told him I could not, but that there is a text in the Bible that does; so I read to him John 3: 8. He explained, 'That's it, that's it; nothing else could do it.'

"In another town where I was invited to visit a family to instruct them in the way of life, the man said: 'I owe my present life to a colporteur having placed a Bible in my home. I was a heavy drinker and an inveterate smoker. I was a physical wreck; in a few months I would have left my wife a widow and my children fatherless, because of my vices. And this, in spite of the fact that I was a very religious man. The walls of our house were covered with pictures and images of saints. This room was a marvel of the neighborhood, and many came here to offer prayers to the many saints that we

worshipped. Today these are all gone, and I am a well man, working every day instead of losing two or three days a week because of ill health; and all that, I owe to the colporteur who sold me this precious book. Do you see that little bookcase hanging on the wall? I made that to hold books and Bibles to lend to my neighbors. What the Bible has done for me, it will do for others, if they will but accept it.

"These are but two cases, of many that I could cite, of what the circulation of the Bible is doing in this field. May God abundantly bless the work of the Bible Society."

The Plymouth Brethren

The church is doing a very aggressive work in Argentina and Uruguay. I have often visited their churches and specially their great assemblies, and note with great satisfaction the emphasis they place on the reading of the Bible. They are among our best customers.

One of their workers, Mr. Drake, from Quilmes, writes: "I for one do not know what we should do without the help of the Bible Society. I can never express in words my gratitude to you and the Society you represent for all the many services you have kindly rendered to us in our work. I have been in touch with the American Bible Society in Buenos Aires for twenty years, and sincerely trust that nothing may hinder you in any way from doing the all important work of facilitating the supply of the Word of God through the missionaries to those lying in darkness and the shadow of death."

In Priest-ridden Cordoba

It was my privilege, while in the active pastorate, to work for a couple of years in the fanatical city of Cordoba. It is rightly called the "Rome of Argentina." While there I visited one of the leading priests, in company with an American traveling newspaper man, and he gave us some very interesting data about the strength of Romanism in that famous city. I remember that among other things he told us that there were 4,000 priests and 3,000 nuns in that one city alone. The population of Cordoba is 150,000, so the percentage of priests is very high. We have several men in that city who give part of their time to selling the Scriptures. Mr. Lear, one of the oldest missionaries in that place, writes: "As I look back on the year now nearly gone, and note how much I have had to do with the American Bible Society, I feel I ought to send you a note of hearty appreciation of the work in which you are engaged. A very essential part of missionary work in these lands is the circulation of the Holy Scriptures without note or comment, at prices to suit all classes of people. We make it a practice, especially in our open-air meetings, to announce the fact that Bibles and New Testaments are obtainable at very low rates in the various gospel centers. During the past year two men have come forward and have purchased copies of the Scriptures. They have now come right out into the light, and are publicly identified with the

assembly here. Many others have received copies of portions of the Word, and we are confidently looking forward to a glorious harvest from the sowing of such precious seed. May God bless and encourage you in your labors for him."

The Baptist Church

In these trying days, when we see so many in the Christian churches who speak lightly of the Word of God, it is a great comfort to us to see that there are many faithful missionaries who value the Book and do all in their power to circulate it among their people. None are more energetic in this respect than our Baptist brethren. They have a goodly number of colporteurs, who are scattered all over this country, and who are doing acceptable work. One of their number, Mr. Martin S. Blair, also from Cordoba, writes: "I do not see how we missionaries could get along without the co-operation that the American Bible Society renders us. In a sense, each of us is a colporteur placing the Word of God in the homes of the people among whom we work. We are glad, therefore, to co-operate with the Society, and deeply appreciate the courtesy, promptness, and efficiency of the Society in its co-operation with us. When it cannot supply us with the Bibles, which we greatly need, we are placed at a decided disadvantage in our work. May the Lord even more richly than ever bless the Society in its splendid work it is doing among us."

The Evangelical Union of South America

This denomination has two Bible coaches, which work part of the year in the distribution of the Bible. They usually turn this work over to their students in their seminary. We consider this an ideal preparation for the ministry. Some of the best preachers and pastors I have met in South America had this kind of training in their youth, and are today thankful they had it. Mr. Schmitt, their missionary in Coronel Suares, and who supervises part of this work, writes: "Allow me to thank you and your Society for the generous co-operation in the work of the Master, which we are trying to do in this part of the Master's vineyard. Indeed, I may speak in the name of the Evangelical Union of South America when I say that you have come to our help again and again, co-operating with us most generously in our missionary efforts. If it were not for your generous participation in this special work of our Bible coaches, I fail to see how we could carry on this most vital work. Of course, I do not forget that God could avail himself of other agencies; but it seems that in his providence he has destined that the Bible Societies be just the essential agency, the missionary's co-operative factor, without which missionary work cannot be carried on efficiently. Again I thank you for your generous gifts. May God greatly bless you and your Society in the propagation of the glorious book of God's light, truth and salvation."

It is a great pleasure to us to be able to work among such appreciative people, and we trust that we shall be enabled, this year, to furnish all the valiant men and women with all the books they need for their most important work.

Roman Catholic Church Propagating the Bible

The Roman Catholic Church in these lands is changing its tactics with regard to the Bible. Right along they have prohibited their people from reading the Book. They claim that people are too ignorant to understand it, and that they should go to their priests for it. We were, therefore, very much surprised to see an advertisement, published by an American concern in one of the leading daily papers of Buenos Aires, in which they advertise the Roman Catholic Bible, at the price of \$75, Argentine currency. Two of the leading bishops of this church in Argentina recommend their people to buy the book. Their recommendation reads as follows: "The Bible can and ought to be read daily * * * It ought to lie open, if possible, on the table, so that everyone in the house may read it." Bishop Bazán, of Paraná, says: "Everyone should read the Bible; Catholics and non-Catholics. It is the written Word of God, embalmed with his holy breath and love. It has been addressed to us from heaven."

But the trouble here is the price of the book. The edition which is being offered for sale is a very expensive one. Buying it for cash, it costs \$75. If bought on the installment plan, it costs \$85. This means that, notwithstanding the recommendation of the bishops and the desire of the common people to get the book, they find it impossible. It sounds very good to have them recommend the Book; but very few people will be able to afford to buy it: the price is prohibitive.

Our Society meanwhile is endeavoring to place the Bible in every home. We sell a very good edition of it for \$1.50 Argentine currency. This means a very heavy loss to us, so our circulation is limited.

Our Society has donated 3,000 Gospels in Spanish to Miss Beatrice Miles, a very energetic missionary in Buenos Aires, who is sending them by mail to the 3,000 physicians in the interior of this country, together with a gospel tract. May God abundantly bless the seed sown in these hearts.

I will close my annual report with a personal word regarding my travels during the year just closed. I have been able to visit our work in Chile, from Arica in the north to Temuco in the south. I was in Chile two months and lectured ninety times on the work of our Society. I received a very appreciative hearing and response from all the congregations. But I am sorry to say that we are doing very little for Chile. Our appropriation will not allow us to do more. In speaking before a large crowd in one of their principal cities, I was approached by a young man, who seemed very timid and who, after hearing about the Bible and the work we were doing, requested me to sell him 100 Bibles for school work. It broke my heart to have

to tell him that we did not have them just then; that he would have to wait until the beginning of the following year, when we expected to get some. This ought not to be. We ought never to turn away anyone who requests from us the Book.

Paraguay is another one of the republics in South America and included in our Agency where we have not been able to do much work. I intend to visit this part of the field this year and try to establish a depository in Asunción, the capital.

We look into the future with renewed faith in God and in the people of the homeland. We are also going to try to increase our self-support, so that we may be in a position to buy more books locally, and thus help in the circulation of the Bible.

One more word. I desire to thank God for the inspiration which I receive from the continued help and suggestions from my beloved father, who comes to the office regularly and helps me greatly. His forty years' experience in this kind of work is very valuable to me. He is loved and admired by all missionaries. He has prepared the way for me, so that wherever I go, I am well received. During my prolonged absence from the office in Buenos Aires, he takes charge of the work, so I feel that I can devote a great deal of my time to propaganda work. He is well and quite strong for a man of his age, and glad to do something for the Bible Society.

BRAZIL

The Brazil Agency was established in 1876. The circulation, which is principally in the Portuguese language, for the year 1923 was 31,311 volumes. This brings the total circulation since the organization of the Agency to 1,429,501 volumes of Scripture. A force of 6 colporteurs and 148 correspondents shared in the work during 1923. The Agency Secretary is the Rev. H. C. Tucker, D.D., Caixa do Correio 454, Rio de Janeiro, Brazil.



DIMINISHING circulation but increased and increasing interest in the Bible may seem a paradox, but such is the story from Brazil. And the explanation is clear. The reports from South America annually bring striking illustrations of "the power of the Book," and the report which follows is no exception. The tribute to Dr. Rodrigues, both in the report itself and in the establishment of a memorial library, therein recorded, are worthy of special mention.

The report from this Agency for the year 1922 was longer than usual, as it embraced certain features of the work relating to special efforts made in connection with the centenary celebration of Brazil's political independence. The circulation of the literature prepared for the occasion continued, especially during the first months of the year 1923. A considerable number of preachers and others active in Christian work asked for fresh supplies of these publications. The information imparted and the interest awakened fully justify the expenditure of money, effort, and time required to put these tracts into the hands of the people. The good results will continue to follow as the years of the second century of Brazil's independence go by.

In this connection, mention may be made of two translations published this year that have proven to be very useful. The article in the *Bible Society Record* by one of our Secretaries, Mr. Mann, entitled "The Book Never off the Press," was translated and given wide circulation through the evangelical papers. A strikingly interesting communication published in the *Christian Herald*, entitled "The Book—and Telephones," was translated and published. This has been read by hundreds, and there are frequent requests for more copies of it. Readers will recall this as the story of how Mr. Calvin Coolidge was advised of President Harding's death, and how he took the oath of office for the Presidency, administered by his father in the old home, with the family Bible still on the table where it had been from the days of his childhood. The story is choice and suggestive reading for the Brazilian people.

Methods

The work of circulating the Scriptures has been carried on during the past year much after the usual manner. The agencies in use are our correspondents, the colporteurs, and the open store or sales-room. In the earlier years the regularly employed colporteurs, following the Agency Secretary's direction and depending upon him for advice as to how and where to proceed, were relied upon almost exclusively for getting the Bible into the hands of the people. As the number of preachers, churches, Sunday schools and young people's societies have multiplied and spread largely over the country, there has been gathered increasing witness to the value and power of the written Word of God to enlighten, awaken, and lead men everywhere to Christ. A striking characteristic of the devoted loyalty of Protestant church members in the Christian community in Brazil is faith and active personal work in circulating the printed Scriptures, and prayerful efforts to induce the people to read for themselves the truths God has revealed and caused to be handed on.

Our Correspondents

The number of our correspondents who have had accounts for Scriptures with us during the year has reached a total of 148.

Many of these have had associated with them in their efforts to place the Scriptures in the hands of the people two, three, a half dozen or a much larger number of active believers. In some instances Sunday schools, organized classes, young people's societies, and other groups have combined in special efforts to interest the largest possible number of persons to buy and read the Bible. This feature of Christian service is notably on the increase throughout Brazil, is producing excellent results, and is reacting favorably upon all who engage in it. Those who would persuade others to read the Bible are often awakened to a more systematic and continuous study of its sacred pages.

News from the Amazon Valley

We have special arrangements with one of our correspondents, who travels extensively on the Amazon River and a number of its tributaries. He gives most interesting reports of his work. At one time he wrote as follows:

"On my last trip to 'Guapará Mirim' on Madeira-Mamoré River, I sold nearly two boxes of books; the one you sent from Rio and one from New York. The books from New York cost me only 135\$000 at customhouse, because of friendly feeling towards the Bible.

"I found two Bibles that were bought some twenty-five years ago; and wherever the Bible has been (as I wrote before), we are welcome to preach. On Christmas night I stopped at a rubber merchant's home on the banks of the river, and there I preached in his front room to a large family and his customer. The owner bought a

Bible, but had no cash; so the next morning he sent me a kilo of rubber.

"I went into a number of lakes and up several rivers on the Jamary, of which I send pictures; I went as far as the falls; above the falls General Rondon has an agricultural school, doing well; but I could not go to see it. On the 'Marmellos' there is another place, where a German is trying to reach the Parintintins Indians; but I hear doubtful reports, so I cannot vouch for progress. At Maicy on the Madeira River, the Brazilians were driven away several years ago; now the Peruvians have begun cutting rubber and gathering Brazil nuts; they gave me three arrows taken from the body of a Peruvian; he had twelve in him, and his head was cut off. They killed also a Brazilian rubber cutter employed by Peruvians; a third man, though wounded, managed to hide behind a bush and saw how the Indians cut the Brazilian in pieces and carried the pieces away. There are different 'gangs' of Parintintins; some are real light colored and not ferocious.

"I went up to the Aripuaná, or Roosevelt River, for some distance, where we have believers; at the mouth of the same river we have had good meetings.

"But my Bibles gave out; so I did not go up several smaller streams and lakes, but came back to Manaus for more Bibles. It is a difficult matter to send Bibles and have them reach you where you need them, as some are still hostile and would rather see them lost; and the only reply is shrugging their shoulders.

"I start up the Madeira River a short way, then enter the Camimah, then down to Manes and all the lakes on south bank of the Amazon to Santarem; then up the north bank, that is, in the inlets and lakes, back to Manaus, and will try to start up to Purus before end of year."

Ministerial Students

Young men studying for the ministry frequently ask for work as colporteurs during the vacation months: some are employed in evangelistic and mission work by the churches, and ask for supplies of Scriptures to be sold as they travel about among the people; others buy and sell on a percentage basis. The following is a characteristic letter from one of these young men. He wrote:

"The peace of the Lord Jesus be with you. Knowing that you are the Agent of the American Bible Society, I am coming herewith to ask of you a favor, which, in my humble spirit, I trust you may grant. I am a student in the Independent Presbyterian Seminary, taking my preparatory course for the ministry; my only purpose being to serve and glorify God. I think I can render greater service to the cause of the Master as a colporteur or agent to the Bible Society. From the 16th of June to the 14th of July I was traveling through the south of the state of Minas Geraes, in Jacutinga, Borda do Matto, Ouro Fino, etc., and could have sold many Bibles and

New Testaments, for the need and the demand is great in every part. I, as a student for the ministry, have to make evangelistic tours during the holidays, and could do much more efficient work if I could leave in every home a copy of the Word of God. I have many requests for Bibles, not only in parts where I travel, but also here in the city of São Paulo; only today a lady asked for four or five Bibles of finer bindings.

"Thus, you see, if I could be an agent or a colporteur, it would be well; and, if this is not possible, I ask you to please let me have the prices of Bibles and New Testaments, in order that I might send the order to supply the requests I have. I have orders for Bibles in large print, but for sometime I have not seen one of these.

"I hope you will comply with my request, in order that I may be able to do more for the cause of God. Without further remarks will you accept an embrace from your most humble brother in Christ."

The Colporteurs

For reasons fully explained in previous reports and referred to in the remarks on the increasing work of our correspondents, there have been only five regular colporteurs engaged during the year. Joaquim G. Ferreira, with headquarters in Curytiba, Paraná, in the South, has worked in that city and made a number of journeys on horseback to towns and country settlements in the state. In the North, Manoel Canuto Alves, with Recife, Pernambuco, as his home, has done faithful work in the city and through the states of Pernambuco, Parahyba, and Rio Grande do Norte. His labors have been somewhat interrupted by sickness. João J. Ribeiro has confined his labors to the city and suburbs of Rio de Janeiro. For awhile he was giving only about half time to the work, and for the last three months he has not been in robust health. Augusto Dutra Pereira has continued his travels by railroad and on horseback through parts of the states of Rio de Janeiro, Minas Geraes, and São Paulo. He has been remarkably successful in his work. José Cazzulino Giuseppe has worked in the city and state of São Paulo. His success has been rather unusual; he has never known the people generally to buy the Scripture so readily.

The chief of the police at a town some distance away from São Paulo, in the state of Minas Geraes, wrote him as follows:

"Esteemed friend, Sr. José Cazzulino: Fraternal greetings. I send herewith the money, for you to do me the very special favor of sending through the mail 5 New Testaments of the Brazilian edition, bound in cloth with stiff covers, like a Bible that you sold me in the garden of a hotel in the city of São Paulo nearly two months ago, on the 26th of April last. Do you not remember? We exchanged views on that occasion about religion. I bought from you some books; and you gave me your card, which is very useful to me now. Please send me these books at your earliest possible convenience. I place myself at your orders as a friend greatly obliged.

"The Gospels are of 12mo size, with references; you will know which they are. If the money is not sufficient, please send me fewer books, but send what you can. If you wish to send me more, you may send them, and I will pay you afterwards when I know the amount."

The Power of the Book—Two Illustrations

A young man, who spent most of the year in colportage work about the city of Rio de Janeiro, under the direction of a missionary, and later went to the state of Goyaz to engage in evangelistic and colportage work, gave the following account of his conversion:

"I was a man given up entirely to all the most degrading vices: I smoked for diversion, I drank for pleasure, and I gambled for amusement; and, after all these extravagances, I was worse off than I was before. I heard men speak of spiritualism; I sought occasion to meet with the spiritualists, and studied their books; nothing of this satisfied me. I felt such agony in my heart, that I was inclined to do evil only; and all the books I read seemed to leave me in a worse state of mind.

"But that was a happy day when there was placed in my hands the Book of Life, with life and the giver of life. On that day the veil that shut out the future was torn from my eyes. This book has been my best friend and counselor. It brought me peace and consolation in my home; it changed me from a worthless to a useful man, from a sad to a glad man, from an unhappy to a happy man; and today I can say, 'It is not I, but Christ that liveth in me.' This book is the Holy Bible. The wise men had the star to guide them to Jesus, and we have today this star, the Bible, to lead us into the kingdom of heaven, if we follow it in all its teachings. This book has made me one of the happiest of men in the world, whereas, in my past life, I was one of the most unhappy men in the world.

"The one who gave me this book was my father-in-law, Sr. Francisco Costa, a resident of Campos, in the state of Rio de Janeiro. The more I read the Bible, the more I love it; the greater riches I find in it, and the stronger desire I have to make it known to men. If I do not speak, 'the stones will cry out.'"

Later he related the following story from personal knowledge:

"A man living in the suburbs of Rio chanced to have in his possession two books. One day he casually said to a neighbor: 'Do you not wish these books?' The man replied, 'Yes.' He took the books and began to read and examine them; one of them he threw aside because it seemed to him entirely worthless, as it only proposed certain suggestions concerning methods of gambling and avoiding bad luck. The other book was a Bible, with which he was so profoundly impressed that he decided to keep it. As he went on reading, he felt such profound satisfaction and joy that he continued to examine its pages.

"One day there appeared at his house a fortune-teller. The

man's wife was very much displeascd at his reading the dangerous book, and thought because of his interest in it and his conversation about religion that he was perhaps losing his mind. The fortune-teller began to manipulate her cards and finally advised the woman that she should insist that her husband destroy the evil book that was leading him astray. When the fortune-teller had left the house, the woman asked her husband to please throw the book into the rubbish tin; he threw the book of rules concerning bad luck, etc., into the rubbish, but said it was impossible to throw away such a good book as he found the Bible to be. He continued reading it; and the result was that he was converted in a short time through the influence of this book, made profession of his faith and united with the First Baptist Church of Rio de Janeiro, and became a very zealous Christian.

"His wife was very much displeascd and grew very sad. However, the man continued to pray for her and asked other members of the church to join with him to pray for her conversion. He sought diligently and prudently to show her the way of salvation, and would now and then read or repeat a verse of Scripture in her hearing. The result was that she, too, finally was converted and joined the same church. They lived happily together for several years, and she finally died triumphantly in the faith. The husband continues faithful and active in the church, loyal to Jesus Christ, and rejoicing in the hope of meeting his companion in the sweet by and by. He says when his wife first heard him read the Bible, she would become so disturbed and uneasy that she could not sleep for hours at a time. After she was converted, she said she could not readily go to sleep at night without reading or hearing read some passage of the Word of God; and after this reading and prayer she always slept soundly."

The Bible Store

The open store and the counter with Scriptures for sale have been emphasized repeatedly as an important agency in making the Bible known and placing it in easy reach of the people. It becomes in the first place a means of advertising. A store, open during regular business hours six days a week, with only the Bible on the counter, centrally located in the midst of all other kinds of retail stores where goods are for sale, gives striking publicity to the most important of all books, and places it among the necessities of life to be acquired as other goods are. It facilitates the purchasing of the Bible by many who may not chance to meet the few colporteurs who go from house to house, and gives an opportunity for those to buy who might for various reasons decline to trade with one whom they look upon as an undesirable book peddler. There are now and then persons who are interested to buy and read the Bible, wishing not to have the fact publicly known.

The Bible store is a great convenience also to the growing Bible-reading community and students.

In the year 1903, the Brazil Agency rented and moved into a store in the Y. M. C. A. building, which is located in a center of retail stores. For twenty years the show windows have advertised to passers-by the Book of God, and the man behind the counter has handed out to customers thousands of copies. This has been an important and influential feature of the work during this period.

The Y. M. C. A. is planning a new building and an enlarged program of service. The old building is to be sold by and by; but in the meantime every available inch of space is needed for the growing work. When the Bible store space was asked for, there was no alternative but to yield it cheerfully. The Y. M. C. A. secretaries kindly facilitated the renting of an office and space for a deposit in a building where a branch of their work is carried on. The Bible store was closed September 30th, just exactly twenty years from the time it was first opened; and thirty-six years from the day the present Agency Secretary took charge in Brazil. The office and store-room now occupied are one floor up from the street, not far away from the old stand. The ground floor of the building is occupied by a respectable business, and the Bible Agency is associated with the Brazilian Committee on Co-operation in Christian Work on one floor, with the Brazil Sunday-school Union, whose secretary is from the World's Association, and the Y. M. C. A. Brazilian National Committee, whose secretary is from the International Committee, on the floor above. The pastors' association of the city and other committees for Christian work meet in one of the rooms. The Brazil Agency is glad to be in such congenial and helpful company, but constantly regrets not having a store open on a much-frequented street where the show window and the counter may constantly advertise the Book and serve the public.

The move had to be made at considerable expense, and the rent is now nearly double what was paid the Y. M. C. A.

We take occasion now to repeat again our appeal for money to buy or build a Bible House in the capital city of the republic. May our committee and readers take note, and resolve that the long-standing and oft-repeated prayer shall be answered. Forty or fifty thousand dollars will secure a home for the Agency and space to accommodate the above-mentioned kindred organizations, for which they will pay a rental that will go toward the expenses of the work in Brazil.

A Great Friend of the Cause

Reference has been made several times in the annual reports to Dr. José Carlos Rodrigues, a distinguished Brazilian gentleman and a great friend to the Bible Society. The story of how he found the Bible, left by a colporteur at an out-of-the-way farmhouse, when a young man making a horseback journey to the law school at São

Paulo, and how the Bible gripped and held him through a long and successful career, is thrillingly interesting and significant. This may be told in another publication. He showed a sympathetic and intelligent interest in the circulation of the Scriptures among his people, in the training of a native ministry and the creation of a Christian literature in Portuguese. He often gave helpful advice and made wise suggestions when his counsel was sought with reference to an adequate translation into Portuguese, and the country-wide circulation of the Bible. He frequently called at the Bible office and store.

Dr. Rodrigues was a devout student of the Bible, and sought to know what he could of its origin and contents, and appropriated its teachings to spiritual needs. After twenty-five years of brilliant service as editor of *O Jornal do Commercio*, the greatest daily paper in the Portuguese language, and of noted success in the printing business, he retired and devoted his time and means to writing and publishing two octavo volumes of 1,357 pages entitled "Historical and Critical Studies on the Old Testament." His object in the undertaking was to make the Bible and its rich and indispensable truths known to his people. It was my pleasure to visit him frequently and discuss various points of interest while he was writing this work. He often said that he received personally a larger benefit from his studies of the Bible than he could possibly confer on others by his writings.

During his last illness I called several times at the hospital. One day he specially requested that I should go to his room. We talked of his condition; he was hopeful that he might recover. Finally, he drew from under his pillow a New Testament, one of the Brazilian centenary edition issued by the American Bible Society, 1922, handed it to me and said, "Read such passages as you think appropriate, and then let us pray together." We two were not alone; a Divine Presence filled that sick room, and glory shone round about us. I shall never forget that moment of rapture, and the privilege of being called to minister spiritual comfort to one of the most distinguished, cultured, and successful citizens Brazil has yet produced. He grasped my hand, as tears fell from his eyes, and with quivering lips assured me that all was well, whether he recovered or whether he went hence to be with Him whose Book had meant so much to him in life. Later he crossed over, to be forever with the Lord and the host of the redeemed.

Dr. Rodrigues accumulated a considerable library of most valuable works on the Bible and religion. The American Ambassador, Hon. Edwin V. Morgan, had these purchased at the sale of Dr. Rodrigues' estate and presented them to a committee of trustees, who will see that they are made available for the use of those interested in Bible studies. The deed of gift is worthy to be recorded in this report:

"GENTLEMEN: Having learned that, acting together, you represent interdenominational organizations of permanent character, com-

bing American, British, and Brazilian elements, desiring to organize a library for the use of pastors and Biblical scholars, open to all Protestant clergymen in Brazil; learning furthermore that there has been graciously placed at your disposal an appropriate space for the said library at Rua Primeiro de Março, no. 6, second floor, it gives me pleasure to offer you a collection of books relating to religious subjects, which formed a portion of the library of the late Dr. José Carlos Rodrigues.

"If agreeable to you, I venture to express the wish that this collection should bear the name of our eminent friend, and should be preserved in memory of his interest in Biblical study and of the great work upon the Bible which he completed shortly before his lamented death.

"I have the honor to be, Gentlemen,

"Your very obedient,

"EDWIN MORGAN."

The collection is now installed in the building occupied by the Brazil Agency and other organizations above mentioned.

The Agency Secretary of the American Bible Society and his colleagues in these offices constitute the board of trustees. They will endeavor to develop and make the library increasingly useful. It will perpetuate the great ideal and purpose Dr. Rodrigues and the founder of the library, Mr. Morgan, had in view: to help men know what it is possible to know and experience about the Book of books, and to communicate that knowledge to others.

The Foreigner in Our Midst

Attention has been called at times to numbers of immigrants and colonists of different nationalities settling in Brazil. Italians came in large numbers to work the coffee plantations after the abolition of slavery in 1898. They have readily accommodated themselves to the new conditions, and are happy and prosperous. Diplomatic negotiations have been going on recently looking to a large increase in Italian immigration to Brazil. Our colporteurs and correspondents supply Scriptures to numbers of these colonists. Their children and most of the adults readily learn the Portuguese language and do not specially retain the use of Italian.

In previous reports information has been given of the 25,000 or more of Syrians and Armenians scattered over the country, engaged chiefly in small retail trade. We continually have calls for Scriptures in Arabic. There are requests also for Bibles in German, Japanese, English, French, and other languages.

During the year just ended, we have had a number of requests for Scriptures in several different European languages. The following is characteristic of correspondence along this line:

"I am well acquainted with the ideas and activities of my people in social life, as well as the sacrifices they make in the cause of the

Lord for the extension of his kingdom in their little country, which, since the year 1918, is completely independent of czarism and also of the bolshevism in Russia, as also outside the country. I know also the great efforts and the ardent hearts and the fervent prayers that they have to shine more and more for the cause, each in his place. And the Lord has not hidden his face from their supplications. I am very certain that my brethren wish to be real living stones and to be useful in the hands of the Divine Architect.

"The Lettish people are largely scattered outside their own country, spread in North America, also in Brazil, in England and in other countries, occupying important positions in spiritual, social, and military life. In North America there are 45,000 Letts more or less, of whom some 30,000 are in large centers like New York, Boston, Philadelphia, and other places. In Brazil there are some 3,500, of whom about 2,800 are in the state of São Paulo. Illiteracy is scarcely to be found in the church or even among the people at large.

"Now, with regard to the matter of an edition of the New Testament, small type, thin paper, it gives me pleasure, and I have hope some day we may have the pleasure of receiving such an edition, which will greatly delight our Lettish believers. The New Testament in Lettish that we have had up to the present is a rather rough and cumbersome edition, as regards size, weight, and binding, and inconvenient to carry in the pocket because of its enormous thickness.

"It would be rather difficult to say in exact figures the number of Testaments that we could dispose of among the Letts in São Paulo, Brazil. But I can safely say that, if such an edition should appear in small type on thin paper as we have spoken of, it will be of great service, and nearly all the believers will take advantage of the opportunity to buy at least one copy.

"Besides these in Brazil, shipments of this edition could be made to the home country of the Lettish people (Livonia). I hope you will do everything possible upon your part to secure this edition of the New Testament in Lettish.

"With cordial greetings, I am your brother in the faith."

The Japanese

There are 30,000 Japanese in Brazil, engaged chiefly in rice culture in the state of São Paulo. One of our correspondents, himself a Japanese, writing of a visit to the colonists in one of the greatest rice-producing sections of the country, says:

"I am now working among my fellow-countrymen in this big colony. I am very glad to find their hearty welcome for me. I have already spoken here three times; especially last night I could appeal to a hundred Japanese who gathered in the public school. One Sunday school has been organized here, and I had grown people's meeting too. The Christians are earnestly praying for a pastor, who can also care for their children's education. I have promised them

to do my best to find him. I find many Bible students in the colony; so I am asking you to send fifty Japanese New Testaments to my address in São Paulo, according to the sample you sent me.

"I am going to visit all over the colony, and I think it will take me ten days more. I expect to be back at São Paulo by Christmas time."

Bible Sunday

The report last year referred to the interest awakened in Bible Sunday by the announcements and special literature sent out for the occasion; the reports were still coming in. The final returns indicated that the day had been widely observed in the Protestant churches throughout the country. The special offerings for the work of the Agency amounted to 2,603\$460, or in U. S. gold about \$500.

Sunday, December 9, 1923, was again set apart for the purpose; the press notices and reports still coming in indicate that the day was observed by many pastors. It is to be regretted that the special literature and appeal for help to repair the serious losses caused by the Japan earthquake did not reach the field in time for use on that day; indeed, it only came to hand a few days ago.

Office Force

The office force consists of the Agency Secretary, bookkeeper, salesman, stenographer, and office boy. The four young Brazilians working with the Secretary are native Christians, who are interested in the work and seek to perform their respective tasks in a spirit of faith and prayer.

The travels of the Agency Secretary for the year were limited to only a few short trips in the states of Rio de Janeiro, Minas Geraes, and São Paulo. This was due chiefly to the fact that, under the present system of working through a number of correspondents, much more time is required in the head office; then, too, as the financial provision for the work was limited and the demands for Scriptures increasingly large, it seemed advisable to use the money for sending out as many copies of the Scriptures as possible rather than spending it in travel. Then, again, the Secretary has responded to calls for local service in the Union Church, with the Committee on Co-operation in Christian work, preparing reports for the coming Montevideo Congress in 1925; with the Brazil Sunday-school Union in plans looking to the World Convention at Glasgow, June, 1924; in helping in various ways with Y. M. C. A. and Y. W. C. A. work and plans for enlargement; supplying pulpits, and taking part in other community and Christian activities.

The Distribution for the Year

The number of copies circulated for the year is considerably less than the number for the previous year. This is explained in part by the fact that our correspondents sell a great many Scriptures to

Bible students and readers who ask for the better bound and more expensive books; and, of course, with a limited appropriation at this rate the number of books sold will be less. Then, too, the special centenary efforts and the free grant of Gospels for the purpose brought the numbers up the year before.

There follows herewith a general summary of the circulation of books for the year:

	Bibles	Test's	Portions	Total
Sales at depository	681	907	1,375	2,963
Sales by colporteurs	1,985	2,859	2,825	7,669
Sales by correspondents	5,647	6,773	7,840	20,260
Total	8,313	10,539	12,040	30,892
Donations, etc.	35	155	229	419
Grand total	8,348	10,694	12,269	31,311

One further remark might be added with reference to those who have aided in placing in the hands of the people these 31,311 copies of the Scriptures. The office force was 5, colporteurs 5, ordained foreign missionaries 36, ordained native preachers 63, unordained laymen and lay agencies 39, women 5, evangelical bookstores 5. The unanimous opinion of this entire force is that interest in buying and reading the Scriptures is increasing all the time. I observed at the recent public auction of Dr. Rodrigues's library the copies of the Bible and New Testament he had used found ready sale; one Bible sold for a third more than the catalogue price of a new copy.

Once more we leave the year's seed sowing to be cultivated and to receive the showers and sunshine from heaven, praying that it might bring forth an abundant harvest.

Agencies of the American Bible Society

Home

- Colored People of the United States**, REV. J. P. WRAGG, D.D.,
Bible House, Astor Place, New York City
- Eastern Agency**, *REV. J. L. McLAUGHLIN, D.D.,
Bible House, Astor Place, New York City
- Atlantic Agency**, REV. FRANK P. PARKIN, D.D.,
701 Walnut Street, Philadelphia, Pa.
- South Atlantic Agency**, REV. M. B. PORTER,
218 No. Adams Street, Richmond, Va.
- Central Agency**, REV. FRANK MARSTON, D.D.,
424 Elm Street, Cincinnati, O.
- Northwestern Agency**, REV. S. H. KIRKBRIDE, D.D.,
156 West Washington Street, Chicago, Ill.
- Southwestern Agency**, REV. J. J. MORGAN,
911 Main Street, Dallas, Tex.
- Western Agency**, REV. ARTHUR F. RAGATZ, D.D.,
1515 Larimer Street, Denver, Colo.
- Pacific Agency**, REV. A. WESLEY MELL,
122 McAllister Street, San Francisco, Cal.
-

Foreign

- West Indies Agency**, JOSÉ MARCIAL-DORADO, Ph.D.,
126 San Miguel Street, Havana, Cuba
- Mexico Agency**, REV. A. H. MELLEEN,
Apartado 1373, Mexico City, Mexico
- Caribbean Agency**, REV. R. R. GREGORY,
Bible House, Cristobal, Canal Zone
- Upper Andes Agency**, REV. W. F. JORDAN,
Bible House, Cristobal, Canal Zone
- La Plata Agency**, REV. PAUL PENZOTTI,
Calle Parana, 481, Buenos Ayres, Argentina
- Brazil Agency**, REV. H. C. TUCKER, D.D.,
Caixa do Correio, 454, Rio de Janeiro, Brazil
- Levant Agency**, REV. ARTHUR C. RYAN,
P. O. Box 88, Stamboul, Constantinople, Turkey
- Arable-Levant Agency**, REV. J. OSCAR BOYD, D.D.,
5A Sharia Nubar Pasha, Cairo, Egypt
- Philippines Agency**, REV. G. B. CAMERON,
Box 755, Manila, P. I.
- Slam Agency**, REV. ROBERT IRWIN,
New Road, near British Legation, Bangkok, Siam
- China Agency**, REV. G. CARLETON LACY,
The Missions Building, 23 Yuenmingyuen Road,
Shanghai, China
- Japan Agency**, *REV. KARL E. AURELL,
No. 1, Shichome, Ginza St. (next door to Kyobunkwan),
Tokyo, Japan

* Agency Secretary in charge.

BOLETIN DIARIO

Congreso de Obra Cristiana en la América del Sur

Número 1

Domingo 29 de Marzo, 1925

Montevideo, Uruguay

This bulletin will be issued daily throughout the Congress. It will contain the Minutes of the preceding day's work, Agenda for the day of issue and all necessary notices for delegates.

Este boletín se publicará durante el Congreso. Contendrá las actas de las sesiones del día precedente, el programa del día, y todos los avisos necesarios para los delegados.

Las sesiones del Congreso se celebrarán en el salón de Conferencias del Hotel Pocitos.

PROGRAMA

Domingo 29 de Marzo de 1925

Sesión de apertura a las 16 horas, Hotel Pocitos.

Discursos por los doctores Erasmo Braga y Juan Mackay.

Segunda Sesión a las 20,30 horas. Discurso por el doctor Roberto E. Speer.

Lunes 30 de Marzo de 1925

Sesión de la mañana, de 9 a 12 horas.

Se estudiará el informe N.º 1, «Los Campos no ocupados».

Sesión de la tarde, de 14.30 a 17 horas.

Se tratará el informe N.º 2 «Los indios de la América del Sur».

A las 18 horas, en el Ateneo, Plaza Libertad, conferencia sobre el tema siguiente: «El Progreso Humano y la Vida Espiritual», por el doctor Enrique Molina, Rector de la Universidad de Concepción, Chile.

Sesión de la noche.

A las 20 y 30 horas, en el Salón de Conferencias del Hotel Pocitos, por el doctor Baltasar Bruni, ex-presidente de la República Oriental del Uruguay.

AVISOS PARA DELEGADOS Y VISITANTES

Para asistir a las sesiones del Congreso, será necesario estar munido de la correspondiente tarjeta de entrada.

ASIENTOS RESERVADOS. — Habrá asientos reservados para los delegados, e los que se pide encarecidamente hagan uso de ellos durante las sesiones

del Congreso, porque los que se hallen dentro de la barra y sean delegados serán los únicos que podrán hacer uso de la palabra.

Los visitantes que tengan tarjeta de entrada, podrán ocupar cualquier otro lugar del Salón de Conferencias, pero no tendrán voz en las discusiones.

BROCHES. — A cada delegado y visitante se lo proporcionará un broche en blanco para que anote su nombre y lo use en la solapa del saco, a fin de que todos los asistentes lleguen a conocerse. Estos broches serán entregados en el Salón de la Exposición de Literatura, y en el momento de la inscripción.

PUERTAS CERRADAS. — Durante las sesiones de intersección y devoción, las puertas de acceso al Salón de Conferencias permanecerán cerradas y las personas que lleguen después de haberse cantado el himno de apertura, no podrán entrar hasta la terminación del acto devocional.

COMUNICACIONES. — Cualquier comunicación que se desee hacer llegar a la Comisión Organizadora del Congreso, podrá depositarse en el cajón expreso que se encuentra en la Oficina Ejecutiva.

INFORMES. — Cualquier delegado que desee corregir o hacer observaciones sobre cualquier informe presentado, tendrá que enviar esas correcciones u observaciones por escrito al presidente de la Comisión Editorial. Podrán echarse en el cajón que estará en la Oficina Ejecutiva.

CONFERENCIAS EN EL ATENEO DE MONTEVIDEO a las 6 de la tarde en los días lunes 30 de Marzo. — Dr. Enrique Molina. — «El Progreso Humano y La Vida Espiritual». — Martes 31 de Marzo. — Dr. Ernesto Nelson. — «Apuntes aspectos de la Obra Social en la ciudad de Buenos Aires». — Miércoles 1.º de Abril. — L. B. Horta Barbosa. — «El Problema de los Indios en el Brasil».

OFICINA EJECUTIVA. — Se halla en el Salón de Billares del Hotel.

HORARIO DE LAS SESIONES. — El Congreso sesionará oficialmente en el Salón de Conferencias del Hotel Pocitos, según el siguiente horario:

Sesión de la mañana: De 9 a 12 horas.

Sesión de la tarde: De 14,30 a 17 horas.

Sesión de la noche: 20,30 horas.

Conferencias especiales a las 18 horas en el Ateneo, Plaza Libertad.

Las horas de almuerzo serán de 12.30 a las 14 horas.

La cena, de 19 a 20.30.

ORDEN DE LOS INFORMES. — Con el fin de facilitar el desempeño de las varias comisiones, los informes serán presentados en el orden indicado en el reglamento que sigue.

Los miembros que deseen hablar sobre algún punto relacionado con el informe, bien para recalcar su importancia o para presentar una objeción, darán sus nombres al Secretario de la Comisión de Negocios, el día anterior antes

de las 20 horas, indicando al mismo tiempo su residencia, la organización que representan y el punto sobre el cual desean hablar. Todo miembro que desee hablar podrá también solicitarlo, enviando su nombre al Presidente por medio de uno de los acomodadores de la sala, pero estas personas podrán hablar después de las que hayan solicitado la palabra anteriormente y en el turno que sus nombres hayan sido recibidos por el Presidente.

AVISOS. — Todos los avisos y noticias de interés para los delegados y visitantes, serán publicados en el Boletín Diario. No se harán anuncios en las sesiones. Las personas que deseen comunicar algún aviso, podrán verse con el señor Hugh C. Stuntz, editor del «Boletín Diario» y en la Oficina Ejecutiva. Los avisos tendrán que ser entregados a más tardar a las 14 horas.

CORRESPONDENCIA. — Las cartas estampilladas podrán entregarse en la Oficina del Hotel. A una cuadra del Hotel, en la Avenida Brasil, hay una sucursal de Correos. El franqueo es de cinco centésimos para las cartas y tres centésimos para las tarjetas postales.

TELEGRAMAS Y CABLEGRAMAS. — Estos serán entregados a los huéspedes del Hotel en sus piezas correspondientes.

LISTA DE DELEGADOS. — Será publicada y entregada tan pronto como sea posible publicarla.

Los delegados y visitantes, misioneros y ministeriales, que desean viajar a Chile y que no estén incluidos en la compañía del doctor Inman deben inscribirse antes del Miércoles 1.º de Abril en la oficina ejecutiva del congreso, dejando una indicación de la fecha en la cual partirán de Buenos Aires, a fin de poder conseguir una rebaja en el precio de su pasaje.

Delegates and visitor travelling to Chile who are missionaries or ministers, not of Dr. Inman's party must register in the executive office not later than Wednesday, April 1st., giving the date of departure from Buenos Aires, in order to secure the rebate allowed by Argentine railroads.

Todos los delegados de los países extranjeros y que se dirigen a la República Argentina deberán presentar sus pasaportes a la Comisión de Transporte, en la Oficina de la Secretaría, el lunes 30 de Marzo a las 14 horas, para que puedan darse los pasos necesarios para los preparativos de viaje.

REGLAMENTO

La Comisión organizadora del Congreso de Obra Cristiana en Sud América, que bajo la autoridad de la Comisión permanente sobre Cooperación en la América Latina ha tenido a su cargo la organización de este Congreso, somete a la consideración de la Sesión de Negocios del mismo, para su aprobación, si lo estima conveniente:

I. Las sesiones del Congreso tendrán lugar desde su apertura, el domingo 29 de Marzo, hasta el miércoles 8 de Abril, a la tarde.

El horario será de 9 a 12, de 14 y 30 a 17, de 20 y 30 a 21 y 30 horas; la última media hora de cada sesión matutina se dedicará a la oración intercesoria unida. Las reuniones en las iglesias locales y en otros lugares en los

cuales hayan de hablar los señores delegados fuera de las horas destinadas a las sesiones, serán objeto de arreglos especiales del Comité organizador local. De 18 a 19 horas, todos los días, con excepción del sábado, domingo, y miércoles último, se celebrarán reuniones en el Ateneo bajo los auspicios del Congreso.

II. La Presidencia y Secretaría del Congreso, que será votada en la primera sesión del lunes, 30 de marzo, sobre una lista propuesta por el Comité Organizador, constará de: un presidente, varios vicepresidentes, un secretario ejecutivo y tres secretarías de actas. El presidente, o alguno de los vicepresidentes a petición suya, presidirá cada sesión del Congreso. El presidente y el secretario serán miembros *ex officio* del Comité de Negocios.

III. Las Comisiones del Congreso serán elegidas por el Congreso sobre lista propuesta por el comité organizador, y se compondrán de: a) Una Comisión de Negocios de 23 miembros, que tomara a su cargo el Congreso y será la Comisión General de Acuerdos y Resoluciones; b) Seis Comisiones de Acuerdos sobre los temas tratados en los Informes de las Comisiones, cada una de las cuales se encargará de dos de dichos Informes; c) Comisión Editorial; d) Comisión de Prensa; e) Comisión del Boletín Diario; f) Comisión de Locales y Acomodadores; g) Comisión de Exposición de Literatura.

IV. El primer trabajo de cada día, después del acto de adoración con que empezará la sesión, será la aprobación del acta del día anterior, que se imprimirá en el «Boletín Diario» y que al ser sometida a la aprobación del Congreso se dará por leída. Después de esto, el estudio de los Informes de las Comisiones ocupará todo el tiempo de la sesión diaria, excepto el apartado para ejercicios devocionales, hasta la hora de levantar la sesión o alguna otra hora más temprana, si el Congreso lo acuerda por recomendación de la Comisión de negocios.

(NOTA. — Se ruega que toda corrección de detalle al acta sea propuesta por escrito al Secretario para ahorrar tiempo al Congreso.)

V. Los informes de las Comisiones se estudiarán en el orden siguiente:

- | | |
|-----------------|---|
| Lunes a. m. | Campos de servicio no ocupados. |
| » p. m. | Los Indios de Sud América. |
| Martes a. m. | Educación. |
| » p. m. | Evangelismo. |
| Miércoles a. m. | Movimientos sociales en Sud América. |
| » p. m. | Seis reuniones seccionales bajo los auspicios de las seis Comisiones de Resoluciones. |
| Jueves a. m. | Salud Pública. |
| » p. m. | La Iglesia en la Comunidad. |
| Viernes a. m. | Educación religiosa. |
| » p. m. | Seis reuniones seccionales bajo los auspicios de las seis Comisiones de Resoluciones. |
| Sábado a. m. | Literatura. |
| Domingo p. m. | Cooperación y unidad. |

- Lunes a. m. Relaciones entre obreros nacionales y obreros extranjeros.
 » p. m. Seis reuniones seccionales bajo los auspicios de las seis Comisiones de Resoluciones.
- Martes a. m. Problemas religiosos especiales.
 » p. m. Informe de la Comisión de Negocios y Acuerdos Generales.

Miércoles a. m. Informe de la Comisión de Negocios y Acuerdos Generales.
 » p. m. Sesión de clausura.

VI. El miércoles, viernes y lunes por la tarde el Congreso se reunirá por secciones, estudiando cada sección dos de los temas tratados en los informes de las Comisiones, en el orden siguiente: Sección 1.ª: Campos no ocupados e Indios; 2.ª: Educación y Educación religiosa; 3.ª: Evangelismo y Relaciones entre Obreros extranjeros y obreros nacionales; 4.ª: Movimientos sociales y Salud Pública; 5.ª: La Iglesia en la Comunidad y Problemas religiosos especiales; 6.ª: Literatura y Cooperación y Uuidad. Cada una de estas Secciones adoptará, mediante su Comisión de Acuerdos, aquellos acuerdos que encuentre recomendables. Estos acuerdos, una vez aprobados por cada Sección, se entregarán a la Comisión de Negocios que actúa como Comisión de Acuerdos Generales y la Comisión de Negocios presentará un Informe completo de todos los acuerdos que estime conveniente someter a la consideración del Congreso en pleno en las dos sesiones del Martes 7 de Abril por la tarde y miércoles 8 de Abril por la mañana.

VII. Del tiempo disponible para la discusión de cada Informe, se concederá una parte que no podrá exceder de cuarenta y cinco minutos en totalidad a la Comisión que presenta el Informe. De estos cuarenta y cinco minutos habrán de reservarse diez para la interpretación en inglés o español. Queda a la elección de los que presenten cada Informe, de acuerdo con la Comisión de Negocios, la forma en que han de utilizar el tiempo que se le asigna, ya sea para hacer una exposición general o una exposición preliminar con aclaraciones posteriores sobre puntos especiales o para rectificaciones. El resto del tiempo destinado a cada informe será reservado para la discusión general del mismo por los delegados.

VIII. Con objeto de facilitar el uso más provechoso del tiempo disponible para la discusión, la Comisión de negocios, de acuerdo con el presidente o algún representante de cada Comisión, y a la vista de las recomendaciones de la misma Comisión y de las indicaciones que puedan haber hecho los miembros del Congreso, preparará un Orden del día, que señale los puntos del Informe sobre los cuales parece conveniente concentrar la atención. El tiempo que haya de dedicarse a cada asunto se dejará a la discreción del Presidente del Congreso.

IX. Los miembros que deseen hablar sobre algún punto relacionado con el Informe, bien para recalcar su importancia o para presentar una objeción, darán sus nombres al Secretario de la Comisión de negocios el día anterior antes de las 20 horas, indicando al mismo tiempo su residencia, la organi-

vezación que representan y el punto sobre el cual desean hablar. Todo miembro que desee hablar podrá también solicitarlo enviando su nombre al Presidente por medio de uno de los acomodadores de la sala. Pero, dada la limitación del tiempo disponible, se entiende que esta notificación no bastará necesariamente para dar a un miembro la ocasión de hablar.

X. El Presidente llamará a su discreción a los que han de tomar parte, pero, al hacerlo, procurará que haya representación razonable de los diferentes países y organizaciones y una expresión adecuada de las diferentes opiniones.

XI. El tiempo concedido a cada participante en la discusión no excederá de siete minutos. Cuando sea necesario interpretar, se concederán tres minutos adicionales para que el intérprete haga un resumen de las observaciones del orador.

XII. Se espera que todos los que hablen dirijan sus observaciones a la discusión de puntos importantes del asunto en estudio. Con objeto de ahorrar tiempo al Congreso toda corrección de inexactitudes de detalle en los informes deberá enviarse por escrito al Secretario de la Comisión de negocios para ser tomada en cuenta en la revisión final de los mismos.

XIII. Los que tomen la palabra pueden hacerlo en cualquier idioma. Se entiende que no es necesaria la traducción del español al portugués o del portugués al español, pero se proveerá una interpretación abreviada del español o portugués al inglés o del inglés al español.

XIV. Cuando el Presidente someta algún punto a la decisión del Congreso, formulará la pregunta en los términos más breves posibles y pedirá la expresión de opinión por un «sí» o «no». Si el resultado parece indeciso, pedirá que levanten la mano los que estén en favor y los que estén en contra. Estas reglas no se suspenderán sino cuando lo desee una gran mayoría.

XV. Se ha convenido que no se someterá a la votación del Congreso ninguna Resolución que no haya sido previamente aprobada por mayoría por la Comisión de Negocios como Resolución adecuada a los fines del Congreso.

XVI. Es conveniente que toda Resolución que haya de ser presentada por la Comisión de Negocios, se inserte dos veces en el «Boletín Diario». En todo caso, deberá aparecer en el «Boletín» del día en que ha de presentarse. En el caso de que alguna resolución propuesta no sea aprobada por unanimidad, los votos en favor y en contra se tomarán levantando las manos y el Presidente anunciará aproximadamente el número de votos en favor y en contra. Esta regla se aplica a todas las enmiendas que afecten a la sustancia de alguna de las Resoluciones, propuestas y tales enmiendas no podrán ser propuestas sino después de aprobadas por mayoría por la Comisión de Negocios como adecuadas para ser sometidas a la decisión del Congreso.

XVII. En toda cuestión de orden y procedimiento la decisión del Presidente será final.

XVIII. La Comisión de Negocios se permite recomendar al Congreso las siguientes observaciones:

(A) Se ruega encarecidamente que durante el tiempo dedicado cada

medio día para la oración intercesoria, nadie entre en la sala o salga de ella. Este acto de oración unida es la parte más importante de los trabajos del día, y de él, más que de ninguna otra cosa, depende que se obtenga la bendición posible en este Congreso.

(B) Se ruega también a todos los miembros que procuren estar en su sitio a las 9 cada mañana para que todos puedan tomar parte en el acto de adoración o intercesión con que comienza la sesión, y que no haya interrupciones o distracciones por la entrada de los que llegan tarde.

XVIII. Se recomienda a los miembros que tengan alguna indicación que hacer en cuanto al orden y mejor marcha del Congreso, la transmitan al Comité de Negocios.

REGLAS PARA LA DISCUSIÓN

1. El miembro que proponga una resolución tendrá derecho a usar de la palabra para rectificar, limitándose a contestar a los argumentos presentados contra la proposición. En la proposición de una enmienda no habrá derecho a la rectificación.

2. Cualquier miembro puede presentar por escrito una enmienda que no afecte a la sustancia de una resolución antes o al tiempo de ser propuesta; la enmienda será entregada al Presidente por uno de los acomodadores y el Presidente decidirá si es admisible o no.

3. Una resolución o enmienda propuesta y apoyada no podrá ser retirada sin el consentimiento del Congreso.

4. Ningún miembro podrá usar de la palabra más de una vez sobre una resolución o enmienda sin el consentimiento del Congreso.

5. No podrá presentarse resolución alguna mientras esté discutiéndose otra.

La discusión de una resolución terminará cuando haya sido aprobada, rechazada o retirada, o por una de las siguientes proposiciones:

(1) Enmienda de la resolución por un cambio en sus términos, por supresiones o por adiciones.

(a) Cuando se apruebe una enmienda, la proposición enmendada viene a ser la proposición real y a ella pueden presentarse enmiendas.

(b) Una segunda enmienda no podrá ser presentada mientras esté en discusión la primera; pero cualquier miembro puede anunciar su propósito de presentar una segunda enmienda.

(2) Algunas de las siguientes proposiciones que están admitidas cuando cualquier resolución está puesta a la consideración del Congreso:

(a) «Que la resolución (o resolución y enmienda) no se ponga a votación». Esta proposición será siempre puesta a votación sin discusión.

Si se aprueba, la resolución o enmienda que se discutía no podrá ser puesta a votación. Si no se aprueba, puede proseguir la discusión.

(b) «Que se pase ahora al asunto siguiente de la Orden del día».

(c) «Que el asunto se postponga para un tiempo señalado, o para un tiempo que se fije más adelante».

(d) «Que el asunto pase a estudio de una Comisión».

6. La proposición de que «Se proceda ahora a la votación» puede ser presentada por cualquier miembro, pero no se admitirá discusión sobre ella. Si la proposición se aprueba por una mayoría de no menos de las dos terceras partes de los votantes, el Presidente dará la palabra al miembro que tenga derecho a rectificar, si hay alguno, e inmediatamente después que éste haya hablado, pondrá el asunto a votación.

7. La resolución y enmienda serán leídas antes de ser votadas. La enmienda habrá de ser votada antes de la resolución. Ningún miembro podrá hacer uso de la palabra desde el momento en que el Presidente se haya levantado para poner el asunto a votación hasta que ésta haya terminado.

PROGRAMA PROVISORIO PARA LA CONSIDERACION DEL INFORME I CAMPOS NO OCUPADOS

I. Los nuevos factores que afectan la obra evangélica en la América del Sur.

1. El Nuevo Idealismo.
2. El despertamiento moral y el anhelo de renovación social.
3. El Internacionalismo.

II. Las condiciones del movimiento Evangélico frente a la situación actual.

1. La extensión de la obra actual.
2. Su alcance en cuanto a clases y grupos naturales de la sociedad.

III. ¿Qué cambios en la presentación de nuestro mensaje exige la situación actual?

1. ¿Cómo encausar el nuevo idealismo hacia el ideal del Reino de Dios?

2. ¿Cómo identificar la religión y el anhelo de renovación en el pensamiento moderno?

IV. ¿Ofrece la división arbitraria del Campo entre las diferentes denominaciones la solución efectiva de su ocupación?

1. La situación actual en cuanto a la ocupación del Campo.

2. ¿Qué modificaciones convendría hacerse para mejor ocupar el Campo?

PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME DE LA COMISION II

¿Parecería que el avance en los beneficios a los indios sudamericanos de no habla española o portuguesa dependiera de la solución de los siguientes cinco problemas generales:

I. El fomento y la administración, bajo una sola denominación o sociedad misionera.

¿Cómo pueden reforzarse y desarrollarse las fuerzas existentes tales como la Unión Evangélica de Sud América, que trabaja en Cuzco, Urco, en la Costa Occidental y la Unión Misionera Sudamericana del Interior?

II. Los problemas de cooperación en el campo.

¿Cómo pueden correlacionarse los esfuerzos que actualmente se llevan

a cabo o que puedan desplegarse en el futuro por las varias sociedades o entidades que están trabajando en el campo? ¿Tiene carácter práctico el plan propuesto por la Comisión de establecer seis u ocho cuerpos organizados, cada uno de ellos conexionado con una de las Repúblicas sudamericanas? (página 42).

III. El problema de la publicidad en los hogares cristianos.
¿Cómo puede hacerse de modo que las necesidades de los indios sudamericanos sean presentadas a las iglesias.

IV. El problema de la cooperación y correlación.
¿Cómo puede hacerse para que la Comisión que se ha propuesto en favor de los indios, pueda trabajar con éxito y adelantar su obra?

PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME DE LA COMISION III

I. ¿Cuál es el objetivo distintivo de la educación cristiana y cómo puede ser alcanzado?

II. ¿En qué forma pueden contribuir vuestras fuerzas evangélicas al programa educativo de cada nación?

III. ¿Es deseable que las agencias de actividades cristianas, patrocinen las instituciones del gobierno? (a) ¿Escuelas secundarias? (b) ¿Universidades?

IV. ¿De qué manera pueden organizarse los educadores evangélicos de modo que puedan alcanzar la preparación necesaria y propender al estímulo colectivo?

V. ¿Cuáles son los planes prácticos de cooperación evangélica en la faz educacional, tanto nacional como internacional?

VI. ¿En qué clase de escuelas debe especializarse la educación misionera?

VII. ¿Por medio de qué métodos puede aumentarse relativamente el número de alumnos en los grados superiores?

VIII. ¿Hasta qué grado puede esperarse que las fuerzas evangélicas locales asuman la responsabilidad de la educación elemental?

IX. ¿Puede desarrollarse un programa digno y definido de educación, basado en el sostén propio de las mismas escuelas evangélicas?

X. ¿Cuáles deben ser las condiciones de un misionero educacionista para Sud América?

XI. ¿Cómo podemos hacer para que el maestro impresione por medio de su vida la comunidad en medio de la cual vive?

XII. ¿Cómo pueden aumentarse las responsabilidades de los elementos nacionales en el programa de la educación religiosa?

XIII. ¿Cómo puede aumentarse el fin práctico que las escuelas evangélicas pueden proporcionar a la comunidad?

XIV. ¿Cuál es el lugar que desempeña el uso del idioma inglés en el programa de la educación secundaria y superior?

**PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME
DE LA COMISION IV**

I. ¿Cómo puede obtenerse un ministerio más adecuado, tanto en número, cualidad y educación preliminar?

II. ¿Cómo pueden reforzarse los seminarios que existen actualmente en lo que se refiere al personal de enseñanza, programa de estudios y una vida de devoción y de servicio?

III. La proyectada escuela internacional de teología y ciencias sociales. ¿Es factible llevarla a la práctica en las circunstancias actuales y si es así, cómo deberá mantenerse y cuándo deberá ser organizada?

IV. Evangelistas y conferencistas internacionales sobre temas de carácter religioso cristiano. ¿Son deseables los servicios de tales personas y cómo pueden obtenerse sus servicios?

V. En los campos nuevos, ¿debe la obra empezarse mediante la obra de predicación, o, alguna otra faz del trabajo misionero?

VI. La escuela misionera como una fuerza evangelizadora. ¿Produce sus efectos y cómo pueden aumentarse la influencia de ellos?

VII. La faz cristiana del evangelismo como un medio de contacto y sus métodos tales como hospitales, enfermerías, enfermeras, jardines de infantes, servicios prestados a la comunidad y servicio social.

VIII. El mensaje del evangelismo. ¿Cuál debe ser?

IX. Tipos de evangelización. ¿Cuáles son los mejores métodos para alcanzar diversas clases de hombres, tales como estudiantes, obreros, intelectuales, la clase media y otras personas?

NOTA: La Comisión se permite sugerir la conveniencia de cambiar el título del presente informe por el de «La evangelización por medio de la Predicación».

TALLERES GRÁFICOS
" LA DEFENSA COMERCIAL "
Plaza Independencia, 717
(C. Norte)

BOLETIN DIARIO

Congreso de Obra Cristiana en la América del Sur

Número 2

Martes 31 de Marzo, 1925

Montevideo, Uruguay

This bulletin will be issued daily throughout the Congress. It will contain the Minutes of the preceding day's work, Agenda for the day of issue and all necessary notices for delegates.

Este boletín se publicará durante el Congreso. Contendrá las actas de las sesiones del día precedente, el programa del día, y todos los avisos necesarios para los delegados.

Las sesiones del Congreso se celebrarán en el salón de Conferencias del Hotel Pocitos.

PROGRAMA

Martes, 31 de Marzo de 1925

- 9: Sesión de la mañana:
Consideración del Informe III.
- 11:30 Hora de meditación y recogimiento dirigido por el Sr. Carlos Araujo.
- 14:30 Sesión de la tarde:
Consideración del Informe IV.
- 18: Discurso en el Ateneo por el Doctor Ernesto Nelson sobre el tema, «Algunos aspectos de la obra social en la ciudad de Buenos Aires».
- 20:30 Conferencia por el Dr. Enrique Molina sobre el tema, «La Educación en Chile y las finalidades comunes de la educación en América».

AVISOS PARA DELEGADOS Y VISITANTES

Para asistir a las sesiones del Congreso, será necesario estar munido de la correspondiente tarjeta de entrada.

ASIENTOS RESERVADOS. — Habrá asientos reservados para los delegados, a los que se pide encarecidamente hagan uso de ellos durante las sesiones del Congreso, porque los que se hallen dentro de la barra y sean delegados serán los únicos que podrán hacer uso de la palabra.

Los visitantes que tengan tarjeta de entrada, podrán ocupar cualquier otro lugar del Salón de Conferencias, pero no tendrán voz en las discusiones.

BROCHES. — A cada delegado y visitante se le proporcionará un broche

en blanco para que anote su nombre y lo use en la solapa del saco, a fin de que todos los asistentes lleguen a conocerse. Estos broches serán entregados en el Salón de la Exposición de Literatura, y en el momento de la inscripción.

PUERTAS CERRADAS. — Durante las sesiones de intercesión y devoción, las puertas de acceso al Salón de Conferencias permanecerán cerradas y las personas que lleguen después de haberse cantado el himno de apertura, no podrán entrar hasta la terminación del acto devocional.

COMUNICACIONES. — Cualquier comunicación que se desee hacer llegar a la Comisión Organizadora del Congreso, podrá depositarse en el cajón expreso que se encuentra en la Oficina Ejecutiva.

INFORMES. — Cualquier delegado que desee corregir o hacer observaciones sobre cualquier informe presentado, tendrá que enviar esas correcciones u observaciones por escrito al presidente de la Comisión Editorial. Podrán echarse en el cajón que estará en la Oficina Ejecutiva.

CONFERENCIAS EN EL ATENEO DE MONTEVIDEO a las 6 de la tarde en los días lunes 30 de Marzo. — Dr. Enrique Moliné. — «El Progreso Humano y La Vida Espiritual». — Martes 31 de Marzo. — Dr. Ernesto Nelson. — «Apuntes aspectos de la Obra Social en la ciudad de Buenos Aires». — Miércoles 1.º de Abril. — L. B. Horta Barbosa. — «El Problema de los Indios en el Brasil».

OFICINA EJECUTIVA. — Se halla en el Salón de Billares del Hotel.

HORARIO DE LAS SESIONES. — El Congreso sesionará oficialmente en el Salón de Conferencias del Hotel Pocitos, según el siguiente horario:

Sesión de la mañana: De 9 a 12 horas.

Sesión de la tarde: De 14,30 a 17 horas.

Sesión de la noche: 20,30 horas.

Conferencias especiales a las 18 horas en el Ateneo, Plaza Libertad.

Las horas de almuerzo serán de 12,30 a las 14 horas.

La cena, de 19 a 20,30.

ORDEN DE LOS INFORMES. — Con el fin de facilitar el desempeño de las varias comisiones, los informes serán presentados en el orden indicado en el reglamento que sigue.

Los miembros que deseen hablar sobre algún punto relacionado con el informe, bien para recalcar su importancia o para presentar una objeción, darán sus nombres al Secretario de la Comisión de Negocios, el día anterior antes de las 20 horas, indicando al mismo tiempo su residencia, la organización que representan y el punto sobre el cual desean hablar. Todo miembro que desee hablar podrá también solicitarlo, enviando su nombre al Presidente por medio de uno de los acomodadores de la sala, pero estas personas podrán hablar después de las que hayan solicitado la palabra anteriormente y en el turno que sus nombres hayan sido recibidos por el Presidente.

AVISOS. — Todos los avisos y noticias de interés para los delegados y visitantes, serán publicados en el *Boletín Diario*. No se harán anuncios en las sesiones. Las personas que deseen comunicar algún aviso, podrán verse con el señor Hugh C. Stuntz, editor del «Boletín Diario» y en la Oficina Ejecutiva. Los avisos tendrán que ser entregados a más tardar a las 14 horas.

CORRESPONDENCIA. — Las cartas estampilladas podrán entregarse en la Oficina del Hotel. A una cuadra del Hotel, en la Avenida Brasil, hay una sucursal de Correos. El franqueo es de cinco centésimos para las cartas y tres centésimos para las tarjetas postales.

TELEGRAMAS Y CABLEGRAMAS. — Estos serán entregados a los huéspedes del Hotel en sus piezas correspondientes.

LISTA DE DELEGADOS. — Será publicada y entregada tan pronto como sea posible publicarla.

Los delegados y visitantes, misioneros y ministeriales, que desean viajar a Chile y que no estén incluidos en la compañía del doctor Inman deben inscribirse antes del Miércoles 1.º de Abril en la oficina ejecutiva del congreso, dejando una indicación de la fecha en la cual partirán de Buenos Aires, a fin de poder conseguir una rebaja en el precio de su pasaje.

Delegates and visitor travelling to Chile who are missionaries or ministers, not of Dr. Inman's party must register in the executive office not later than Wednesday, April 1st, giving the date of departure from Buenos Aires, in order to secure the rebate allowed by Argentine railroads.

Todos los delegados de los países extranjeros y que se dirigen a la República Argentina deberán presentar sus pasaportes a la Comisión de Transporte, en la Oficina de la Secretaría, el lunes 30 de Marzo a las 14 horas, para que puedan dar los pasos necesarios para los preparativos de viaje.

CHRISTIAN WORK IN SOUTH AMERICA. — An official English Report of this Congress will be published as soon as possible after the sections have been revised in the light of the discussions here at Montevideo. As the most complete and careful study of the social and spiritual life of South America this report should be in the hands of every forward-looking person interested in the Continent. In order to assure delivery of the two volumes immediately following publication each should fill out an order blank which will be sent to the publisher in New York. Suitable blanks will in due time be made available for signature.

CORRECCIONES. — Cualquier corrección o adición que los miembros del Congreso deseen hacer a los Informes, tendrán que ser presentadas por escrito al doctor Sanders, presidente de la Comisión Editorial. Se ruega encarecidamente anotar en cada caso el número del Informe, la página y la línea aproximada.

Corrections or suggested additions to any one of the Commission Reports that are noted by members of the Congress should be handed in written form to doctor Sanders, the chairman of the Editorial Committee. Please indicate in each case the number of the Report, the page and the approximate line.

**PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME
DE LA COMISION III**

I. ¿Cuál es el objetivo distintivo de la educación cristiana y cómo puede ser alcanzado?

II. ¿En qué forma pueden contribuir nuestras fuerzas evangélicas al programa educativo de cada nación?

III. ¿Es deseable que las agencias de actividades cristianas patrocinen las instituciones del gobierno? (a) ¿Escuelas secundarias? (b) ¿Universidades?

IV. ¿De qué manera pueden organizarse los educadores evangélicos de modo que puedan alcanzar la preparación necesaria y propender al estímulo colectivo?

V. ¿Cuáles son los planes prácticos de cooperación evangélica en la faz educacional, tanto nacional como internacional?

VI. ¿En qué clase de escuelas debe especializarse la educación misionera?

VII. ¿Por medio de qué métodos puede aumentarse relativamente el número de alumnos en los grados superiores?

VIII. ¿Hasta qué grado puede esperarse que las fuerzas evangélicas locales asuman la responsabilidad de la educación elemental?

IX. ¿Puede desarrollarse un programa digno y definido de educación, basado en el sostén propio de las mismas escuelas evangélicas?

X. ¿Cuáles deben ser las condiciones de un misionero educacionista para Sud América?

XI. ¿Cómo podemos hacer para que el maestro impresione por medio de su vida la comunidad en medio de la cual vive?

XII. ¿Cómo pueden aumentarse las responsabilidades de los elementos nacionales en el programa de la educación religiosa?

XIII. ¿Cómo puede aumentarse el fin práctico que las escuelas evangélicas pueden proporcionar a la comunidad?

XIV. ¿Cuál es el lugar que desempeña el uso del idioma inglés en el programa de la educación secundaria y superior?

**PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME
DE LA COMISION IV**

I. ¿Cómo puede obtenerse un ministerio más adecuado, tanto en número, cualidad y educación preliminar?

II. ¿Cómo pueden reforzarse los seminarios que existen actualmente en lo que se refiere al personal de enseñanza, programa de estudios y una vida de devoción y de servicio?

III. La proyectada escuela internacional de teología y ciencias sociales. ¿Es factible llevarla a la práctica en las circunstancias actuales y si es así, cómo deberá mantenerse y cuándo deberá ser organizada?

IV. Evangelistas y conferencistas internacionales sobre temas de cu-

rácter religioso cristiano. ¿Son deseables los servicios de tales personas y cómo pueden obtenerse sus servicios?

V. En los campos nuevos, ¿debe la obra empezarse mediante la obra de predicación, o, alguna otra faz del trabajo misionero?

VI. La escuela misionera como una fuerza evangelizadora. ¿Produce sus efectos y cómo pueden aumentarse la influencia de ellos?

VII. La faz cristiana del evangelismo como un medio de contacto y sus métodos tales como hospitales, enfermerías, enfermeras, jardines de infantes, servicios prestados a la comunidad y servicio social.

VIII. El mensaje del evangelismo. ¿Cuál debe ser?

IX. Tipos de evangelización. ¿Cuáles son los mejores métodos para alcanzar diversas clases de hombres, tales como estudiantes, obreros, intelectuales, la clase media y otras personas?

NOTA: La Comisión se permite sugerir la conveniencia de cambiar el título del presente informe por el de «La evangelización por medio de la Predicación».

LOS OFICIALES Y LAS COMISIONES DEL CONGRESO

Dr. Erasmo Braga, Presidente

Vice Presidentes

Oscar Griot

H. E. Wintemute

Sr. J. Valenzuela

Sr. E. C. Knight

Sr. Erwin Hubbe

Sra. Vera Cushman

Dr. H. C. Tucker

Secretarios

Dr. Samuel G. Inman, Secretario Ejecutivo.

Alvaro Reis, Carlos Araujo, A. E. Elliot, Secretarios corresponsales.

COMITE DE NEGOCIOS

R. E. Speer, Presidente.

F. J. McConnell

Egbert Smith

F. K. Sanders

Miss Florence Smith

Miss Carrie N. Purdy

Dr. Orts Gonzales

Dr. Stephen J. Corey

H. C. Tucker

W. E. Browning

Alvaro Reis

Oliverio Maufras

Otoniel Motta

J. E. Washburn

W. E. Vanderbilt

Daniel Woll

Hugh C. Stuntz

W. A. Waddell

Señoritas Barreiros

B. Hunnicutt

R. White

J. E. Gattinoni

E. C. Balloch

Erasmo Braga

S. G. Inman

(C. J. Ewald, Matathias Gomez dos Santos, H. A. Holmes, Miss Elizabeth

McFarland, Dr. J. A., Mackay, Bishop Oldham, como presidentes de las comisiones de Acuerdos forman parte también del Comité de Negocios.)

COMISION DE PUBLICIDAD

W. C. Barclay, Presidente

H. A. Holmes	E. Monteverde
J. Coulart	Isabel V. G. de Rodríguez
R. E. Brown	E. Tron
Albert Cadier	Erasmus Braga
E. C. Knight	F. C. Da Corso
W. W. Sweet	Carlos Araujo
H. E. Ewing	Oscar Gacitua
A. E. Elliott	J. P. Howard

COMISION EDITORIAL

F. K. Sanders, Presidente

W. G. Hounshell	F. Sosa
L. B. Wolf	Robt. P. Smith
Ruth E. Fish	W. C. Kerr
Alvaro Reis	John Ritchie
Elias Marqués	Sra. Berta de Johnson

COMISION SOBRE EXPOSICION DE LITERATURA

D. J. Fleming, Presidente

W. F. Jordan	F. C. Muñoz
Miss Lela Taylor	Bernardino Pereira
E. Moura	J. M. Clay.
A. Telford	

COMISION SOBRE EL BOLETIN DIARIO

H. C. Stuntz, Presidente

P. A. Conard	A. G. Tallon
C. P. Hargraves	H. S. Harris
D. E. Hall	

COMISION DE SALAS Y ACOMODADORES

E. M. Bowman, Presidente

A. E. Turner	Srta. D. J. Moreira
Mrs. C. M. Spining	Miss Leila Epps
Mrs. J. S. Cushman	Fred Mac Millan
W. W. Crowe	Sta. Elisa Cortés

**PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME
DE LA COMISION V**

Los movimientos sociales en la América del Sur

I. ¿Qué relación existe entre las enseñanzas de Cristo y los problemas sociales?

II. ¿Cuáles son los principales problemas sociales en la América del Sur?

III. ¿Cuál es la posición cristiana ante tales problemas?

IV. ¿Ha llegado el momento de formular alguna declaración referente a estos problemas?

V. Debería existir una comisión permanente encargada de estudiar las condiciones existentes para hallar la debida aplicación de los principios cristianos a esos mismos problemas?

VI. ¿Cuáles son los elementos que componen el programa social para el futuro inmediato?

TALLERES GRÁFICOS
" LA DEFENSA COMERCIAL "
Plaza Independencia, 717
(C. Norte)

BOLETIN DIARIO

Congreso de Obra Cristiana en la América del Sur

Número 3

Miércoles 1.º de Abril, 1925

Montevideo, Uruguay

PROGRAMA

- 9: Sesión de la mañana:
Consideración del Informe V.
- 11:30 Hora de meditación y recogimiento dirigido por la señora Emma C. do Speer.
- 14:30 Sesión de la tarde:
Seis reuniones seccionales bajo los auspicios de las seis Comisiones de Resoluciones.
- 18: Discurso en el Ateneo por el Dr. L. B. Horta Barbosa, sobre el tema, «El Problema de los Indios en el Brasil».
- 20:30 Sesión de la noche.
Conferencia por el Dr. Enrique Molina.

AVISOS PARA DELEGADOS Y VISITANTES

DINERO. — Semana feriado desde Lunes 6 hasta el Sábado 11 de Abril. Para conseguir los servicios de los baños habrá de presentarse antes del medio-día del Sábado 4 de Abril.

INFORMACIONES. — En la sala del comedor del Hotel cerca la exposición de libros se halla la mesa de Informaciones. Toda interrogación respecto al Congreso debe dirigirse a la persona que atiende esta mesa.

METODISTAS. — Todos los Metodistas están invitados a reunirse en la sala de lectura a las 17.30, el Jueves, 2 de Abril.

PREDICACION EN BUENOS AIRES. — Toda persona que vaya a Buenos Aires y puede predicar en Castellano, sírvase comunicarlo al señor E. C. Knight, o dejar su nombre en la mesa de informaciones.

EXPOSICIONES. — Cada congresal debe visitar la exposición de las escuelas Evangélicas en Sud América la que se encuentra en el salón de recepciones del Hotel Pocitos.

LIBROS. — En las mesas alrededor de la entrada al salón de conferencia, pueden encontrarse muchos e importantes libros y revistas que merecen el estudio de todo visitante al Congreso.

REUNION DEL CONGRESO EN SESIONES

Miércoles. — Sesión de la tarde. — Se ruega a todos los delegados asistir a las reuniones de las secciones que estudian los informes que les interesen mayormente. Los lugares de reunión se indican en lo siguiente:

SECCION I

Informe I. Campos no ocupados.

Informe II. Los Indios en Sud América.

Lugar de reunión: La misma sala de conferencias del Congreso.

SECCION II

Informe III. Educación.

Informe VIII. Educación Religiosa.

Lugar de reunión: Sala de Lectura (entrada lado Sur del hotel).

SECCION III

Informe IV. Evangelismo.

Informe X. Relaciones entre obreros nacionales y obreros extranjeros.

Lugar de reunión: Sala de la terraza al lado del Comedor.

SECCION IV

Informe V. Movimientos Sociales.

Informe VI. Salud Pública.

Lugar de Reuniones: Salón de Recepciones y Exposiciones.

SECCION V

Informe VII. La Iglesia en la Comunidad.

Informe XI. Problemas religiosos especiales.

Lugar de reuniones: En el Comedor de niños (al lado de la sala de lectura).

SECCION VI

Informe IX. Literatura. — Cooperación y unidad.

Lugar de reunión: Exposición de Libros.

LAS ACTAS DEL CONGRESO

Domingo 29 de Marzo, 1925

Sesión de Apertura, a las 16.

Abrese la sesión bajo la presidencia del Dr. Roberto E. Speer. La señora de Browning canta un solo.

Los doctores Erasmo y John A. Mackay pronuncian discursos.

Levántase la sesión a las 17:30.

Domingo 29 de Marzo, 1925

Sesión de la tarde. — Abrese la sesión a las 20:30 bajo la presidencia del doctor Inman, cantándose el himno Santo, Santo, Santo y elevando una oración

el doctor Drees. El doctor Roberto E. Speer pronuncia un discurso, interpretado por el doctor Mackay.

La sesión se levanta a las 10:00.

Sesión de la mañana del 30 de Marzo de 1925

Abrese la sesión bajo la presidencia del Dr. Inman, cantándose el himno 6, «Despliegue el cristiano su santa bandera». El señor Penzotti, de Buenos Aires, dirige en oración.

El doctor Speer presenta el reglamento propuesto por la Comisión organizadora, que se aprueba con la omisión de una parte del artículo XV que pasa a estudio de la Comisión de Negocios.

A propuesta de la Comisión nombrada es elegido por unanimidad Presidente, el profesor Ernsunus Braga, quien pronuncia algunas palabras de gratitud.

Son igualmente elegidos el doctor Inman como secretario ejecutivo, siete vicepresidentes, tres secretarios y las Comisiones de Negocios, Prensa, Editorial, de Exposición de Literatura, del Boletín Diario y de Acomodadores.

Hace la presentación del Informe sobre los Campos no Ocupados el señor Ewald, Secretario Continental de la Asociación Cristiana de Jóvenes del Continente Sud Americano. — Hablaron sobre este Informe los señores J. Ritchie, M. Dos Santos, Brackenridge, H. C. Tucker, Alvaro Reis, N. Cortez, doctor Orts González, G. Goulart, W. Rédd, doctor Waddoll, la señorita Florenee Smith, doctor Mackay.

El doctor Fleming dirigió el culto de media hora de intercesión.

Se levantó la sesión a las 12 y 15 horas.

Sesión de la tarde del 30 de Marzo, a las 14:10

Abierta la sesión por el presidente Profesor Braga se canta el himno, «Trabajad, trabajad, somos siervos de Dios». El señor Balloch dirige la oración. El señor Pablo Penzotti hace la presentación del Informe II sobre «Los indios de Sud América». Tomaron parte en la discusión sobre el mismo tema las siguientes personas: Miss Edith Dabb, señor L. Horta Barbosa, W. F. Jordán, señora W. C. de Rowe, doctor E. Smith, los señores J. L. Garrett, W. E. Reed, E. C. Knight, R. White, J. Ritchie, J. E. Washburn y O. Moraes.

Se levanta la sesión a las 17.30.

Sesión de la noche 20 de Marzo

Abrese la sesión a las 21 por el presidente Erasmo Braga, cantándose un himno. El presidente explica el objeto de la reunión con el título de «Corazón Abierto».

Tomaron parte, haciendo uso de la palabra, las siguientes personas: señor E. Nelson, Ednardo Montevérdé, doctor Maximiliano Salas Marchant, Juan Francisco Pérez, doctora Meyers, doctor Enrique Molina, que termina la reu-

nión con una hermosa disertación sobre el Panamericanismo y la Doctrina Monroe.

Se levanta la sesión a las 22.45.

PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME DE LA COMISION V

Los movimientos sociales en la América del Sur

- I. ¿Qué relación existe entre las enseñanzas de Cristo y los problemas sociales?
- II. ¿Cuáles son los principales problemas sociales en la América del Sur?
- III. ¿Cuál es la posición cristiana ante tales problemas?
- IV. ¿Ha llegado el momento de formular alguna declaración referente a estos problemas?
- V. Debería existir una comisión permanente encargada de estudiar las condiciones existentes para hallar la debida aplicación de los principios cristianos a esos mismos problemas?
- VI. ¿Cuáles son los elementos que componen el programa social para el futuro inmediato?

PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME DE LA COMISION VI

Parecería que la solución de las necesidades más urgentes en cuanto al adelanto de los servicios médicos y la salud pública, dependiera de los siguientes problemas:

- I. La provisión de un mayor número de personal médico, hospitales y facilidades clínicas.
 1. ¿Qué es lo que pueden hacer las fuerzas evangélicas para aumentar y facilitar la asistencia médica, hospitales y facilidades clínicas en los grandes centros de población?
 2. ¿Qué es lo que puede hacerse para facilitar estas ventajas a las comunidades y áreas desprovistas de esta clase de servicios?
- II. La preparación de enfermeras para hospitales, el hogar y los servicios públicos.
 1. ¿Qué es lo que puede hacerse para estimular la debida preparación de enfermeras?
 2. ¿De qué manera pueden ayudar las fuerzas misioneras a levantar el nivel social en cuanto a la preparación de enfermeras se refiere, en Sud América y establecer esta carrera como una profesión digna y honorable?
- III. La obtención de diplomas de parte de los médicos y cirujanos extranjeros.
- IV. El adelanto en la educación sanitaria.
 1. ¿De qué manera pueden las fuerzas evangélicas, que están actualmente

trabajando en estos campos, ayudar a instruir a las masas en los asuntos concernientes a la higiene y sanidad?

2. ¿Es factible o conveniente nombrar para estos campos (bajo auspicios interdenominacionales) un técnico sanitario que desarrolle un programa intenso y progresivo en cooperación con las fuerzas evangélicas y las autoridades sanitarias nacionales?

V. El problema de la cooperación con las autoridades sanitarias sud americanas.

1. ¿Cómo pueden cooperar las fuerzas evangélicas con los Ministerios de Salud Pública, la Asistencia Pública u otras agencias para extender el programa sanitario a las áreas que quedan fuera de las grandes ciudades?

VI. La preparación de las fuerzas misioneras para el trabajo especial de la educación sanitaria.

1. ¿Cómo se puede ayudar a las fuerzas misioneras a prepararse mejor para la obra de la instrucción sanitaria y la correspondiente propaganda y para la cual algunos están ya debidamente preparados?

VII. El evangelismo en conexión con los hospitales y las clínicas.

1. ¿De qué manera pueden aprovecharse mejor las oportunidades que se ofrecen para la evangelización en conexión con los hospitales y clínicas?

PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME

DE LA COMISION VII

I. ¿Hasta qué punto es la opinión pública de Sud América una fuerza favorable o desfavorable al progreso cristiano?

II. El sentimiento o modo de sentir de la América Latina en lo que se refiere a la actitud política y económica de los Estados Unidos, ¿es una seria amenaza para la obra que llovan a cabo los varios cuerpos evangélicos de los Estados Unidos?

III. ¿Hay lugar para establecer empresas a favor de la comunidad y que no estén directamente conectadas con las iglesias? (Véase la página 39 párrafo 12.)

IV. ¿De qué manera se podrían usar con más beneficio las investigaciones que se llevan a cabo en Sud América?

V. ¿Hasta qué punto hacen estudios las iglesias locales de las necesidades de sus respectivas comunidades a fin de descubrir el mejor tipo de servicio que pueden prestárselas?

VI. Las iglesias evangélicas, ¿hacen uso de sus edificios para dar conferencias sobre tópicos de interés general relacionado con el bien público? Las iglesias que tienen centros recreativos, ¿están abiertos para todo el mundo?

VII. La organización rural de la América del Sur, ¿es de tal naturaleza que haría posible el establecimiento de empresas a favor de este aspecto de

la vida? Las empresas de carácter agrícola que están bajo la influencia del evangelio, ¿incluyen el desarrollo de otras agencias para la expresión de la vida social en las comunidades rurales?

VIII. ¿Qué lecciones pueden aprenderse en las condiciones existentes en la América del Sur y que pueden aplicarse en los Estados Unidos?

TALLERES GRÁFICOS
« LA DEFENSA COMERCIAL »
Plaza Independencia, 717
(C. Norte)

BOLETIN DIARIO

Congreso de Obra Cristiana en la América del Sur

Número 4

Jueves, 2 de Abril, 1925

Montevideo, Uruguay

PROGRAMA

Jueves, 2 de Abril de 1925

9. Sesión de la mañana:
Consideración del Informe VI.
- 11.30 Hora de meditación y recogimiento dirigido por el Rev. Nemesio d'Almeida.
14. Sesión de la tarde:
Consideración del Informe VII.
18. No se realizará hoy la reunión en el Ateneo.
- 20.30 Sesión de la noche. Discursos por el señor P. A. Doan y el Rev. Alvaro Reis sobre el tema «Cómo asegura Cristo su verdadero lugar en la vida del mundo».

AVISOS PARA DELEGADOS Y VISITANTES

FUERZA CRISTIANA. — Al terminar la sesión de la tarde de Jueves se celebrará una reunión de la comisión ejecutiva de la Unión Sud Americana de Fuerza Cristiana, en la misma sala del Congreso.

DINERO. — Semana feriado desde Lunes 6 hasta el Sábado 11 de Abril. Para conseguir los servicios de los bancos habrá de presentarse antes del medio-día del Sábado 4 de Abril.

PREDICACION EN BUENOS AIRES. — Toda persona que vaya a Buenos Aires y puede predicar en Castellano, sírvase comunicarlo al señor E. C. Knight, o dejar su nombre en la mesa de informaciones.

ATENCION. — Debéis retener los Boletines de día en día. No se publicará más de una vez los programas provisorios para la consideración de los Informes.

COMISIONES DE RESOLUCIONES

INFORMES I y II. — Señores C. J. Ewald, W. E. Browning, Odilon Moraes, Paul Penzotti, N. Cortez, J. Jarrett.

III y VIII. — Señores H. A. Holmes, F. K. Sanders, G. P. Howard, W. C. Barclay, J. E. Wasburn, H. S. Harris, W. E. Vanderbilt.

IV y X. — Señores M. Gómez dos Santos, J. E. Gattinoni, Fed. Figueros, C. A. Long, Alvaro Reis, S. J. Corey, R. D. Daffin, W. A. Waddell.

V y VI. — Miss Elizabeth Mac Farland, E. C. Balloch, señorita D. Corina Barreiros, F. Coimbra, M. G. Exner, Miss F. Smith.

VII y XI. — Señores John Mackay, Bp. F. J. Mc Connell, Miss H. Gilliland, H. C. Tucker, L. B. Wolf, Arthur dos Santos.

IX y XII. — Señores Bp. W. F. Oldham, John Ritchie, J. Orts Gonzales, Erasmo Braga, H. E. Wintemute.

(Estas comisiones pueden aumentar el número de sus miembros escogiendo los que desean, de la sección correspondiente.)

ACTA

Sesión matutina del Martes 31 de Marzo

Abrese la sesión a las 9 horas, presidiendo el profesor Erasmo Braga. Después del cántico N.º 5, «Roca de la Eternidad», eleva una oración el Reverendo G. Goulart.

Presenta el Informe N.º 3 sobre «Educación», el profesor F. Sanders.

Toman parte en la discusión los siguientes congresales: Fred Aden, D. J. Fleming, W. A. Waddell, L. B. Wolf, E. C. Knight, J. A. Mackay, W. W. Sweet, J. E. Washburn, H. S. Harris y R. D. Christian.

El doctor Max J. Exner, hace el resumen.

El señor Carlos Araújo, de Madrid, termina la sesión con un servicio devocional por él dirigido. Eran las 12 horas.

Sesión de la tarde del Martes 31 de Marzo

Abrese la sesión a las 14 y 30 horas, presidiendo el profesor Erasmo Braga. El Informe sobre «Evangelismo» es presentado por el Rev. doctor Mattathias Gómez dos Santos.

Toman parte en la discusión los siguientes congresales: A. G. Tallon, C. G. Hounshell, Alvaro Reis, E. W. Smith, J. E. Gattinoni, Bernardino Pereira y Ernesto Tron.

Después del cántico N.º 6 «Despliegue el cristiano su santa bandera», el Rev. F. Sosa eleva una oración.

Da lectura, el Rev. A. Telford a telegramas de salutación de la Sociedad Bíblica Británica y Extranjera y de la Gospel Book Association de Liverpool.

Reanúdase la discusión tomando parte A. Telford, J. W. Price y B. Hunt.

El Rev. doctor Mattathias Gómez dos Santos, hace el resumen.
A las 17 horas termina la sesión con una oración por el Rev. H. H. Cook.

PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME

DE LA COMISION VIII

- I. Los servicios que puede prestar la educación religiosa a Sud América.
1. ¿Se ha hecho resaltar el significado de la educación religiosa en el presente informe?
 2. El programa de educación religiosa que se bosqueja en el presente informe, ¿es practicable o puede llevarse a cabo en la América del Sur? (Véanse las páginas 5 y 6 del mismo.)
- II. Las bases fundamentales de la verdadera educación religiosa.
1. El proceso educativo, ¿es ante todo uno de conocimiento simplemente o involucra la vida y la conducta? ¿Tiene la educación religiosa a ignorar el valor de la experiencia religiosa? (Páginas 9 al 12).
 2. De acuerdo a los puntos de vista presentados en este informe, ¿cuáles son las faes en que fracasa la educación religiosa en Sud América?
 3. ¿Cuáles son los primeros pasos que deben darse a fin de unificar nuestros procedimientos para la formación y el desarrollo del carácter?
- III. La educación religiosa en la iglesia local y en el hogar.
1. ¿Cuáles son los mejores métodos para aumentar el interés en la iglesia local a favor de la educación religiosa?
 2. ¿Cuáles son las necesidades más urgentes de la obra?
 3. ¿Cuáles son los mejores métodos que podemos usar en la preparación de dirigentes y maestros? (Páginas 36 y 37).
 4. ¿En qué forma puede cooperar el hogar de modo que llegue a ser un medio eficiente en el desarrollo de la educación religiosa?
- IV. La educación religiosa en las escuelas diarias y en los internados.
1. ¿Cuáles son las fallas y desventajas de la escuela diaria y de los internados desde el punto de vista de una buena educación religiosa? (Páginas 36 y 37).
 2. ¿Qué es lo que puede hacerse en nuestras escuelas diarias e internados para alcanzar el máximo desarrollo en la formación del carácter cristiano?
- V. Recomendaciones del informe.
1. ¿Estamos de acuerdo que todos nuestros medios de educación y de educación religiosa deben en estos momentos revisar sus ideales y obje-

tivos educacionales, sus materiales y métodos, personal, etc., a fin de colocarlos y ponerlos de acuerdo con la mente y el espíritu de Cristo? (Páginas 8, 9 y 47)..

2. ¿Debemos esforzarnos para dar énfasis en toda nuestra obra educativa dado que el principio fundamental en la educación religiosa se basa en la actividad de la vida religiosa en vez de una mera instrucción con relación a la misma? (Páginas 9, 12 y 47).
3. ¿Deben organizarse las comisiones que se recomiendan? ¿Deben nombrarse las tres comisiones de acuerdo a la indicación que se hace, o debe nombrarse una sola comisión facultada para desarrollar su acción en los tres puntos detallados en las páginas 25, 29, 36, 47 y 48?
4. ¿Debe nombrarse una comisión central para que dé atención a la educación religiosa en el hogar, tal como se ha indicado anteriormente? (Páginas 31, 48). ¿Cuál será la comisión que desempeñará mejor este cometido?

BOLETIN DIARIO

Congreso de Obra Cristiana en la América del Sur

Número 5

Viernes, 3 de Abril, 1925

Montevideo, Uruguay

PROGRAMA

Viernes, 3 de Abril, 1925

9. Sesión de la mañana:
Consideración del Informe VIII.
- 11.30 Hora de meditación y recogimiento espiritual dirigido por el Rev. Dr. Egbert W. Smith.
- 14: Sesión de la tarde:
Seis comisiones seccionales bajo los auspicios de las seis Comisiones de Resoluciones. Se reunirán según lo indicado en el Boletín N.º 3, pág. 2.
- De 17 a 19 horas. — Se invita a los congresales para asistir a una recepción y te, en el Parque Hotel, ofrecida por el Ministro diplomático de los Estados Unidos de América en el Uruguay, señor Hoffman Philip.
18. Discurso en el Ateneo por el Obispo Francis J. Mc Connell, sobre el tema, «Relaciones entre el capital y el trabajo desde el punto de vista cristiano».
21. En la Iglesia Metodista Episcopal. El coro de la iglesia, bajo la dirección de la señora de Browning, ofrece un Concierto Musical que incluye la cantata intitulada «Penitencia, Perdón y Paz».

AVISOS PARA DELEGADOS Y VISITANTES

PRESBITERIANOS. — Reunión de los misioneros, secretarios y miembros de la Junta de Misiones en el Extranjero de la Iglesia Presbiteriana en los Estados Unidos de N. A., Sábado, 4 de Abril, 1925, a las 17 horas en la terraza al lado del comedor.

Miembros misioneros y oficiales de la Junta de Misiones en el Extranjero de la Iglesia Presbiteriana y pastores nacionales de las iglesias Presbiterianas y Presbiterianas independientes de Brasil y Chile cenarán juntos en la Sala de Lectura a la entrada del hotel, lado Sur, a las 19.30. sábado, 4 de Abril.

DINERO. — Semana feriado desde Lunes 6 hasta el Sábado 11 de Abril. Para conseguir los servicios de los bancos habrá de presentarse antes del medio-día del Sábado 4 de Abril.

PREDICACION EN BUENOS AIRES. — Toda persona que vaya a Buenos Aires y puede predicar en Castellano, sírvase comunicarlo al señor F. C. Knight, o dejar su nombre en la mesa de informaciones.

ACTAS

Sesión de la mañana del día 1.º de Abril

Bajo la presidencia del señor C. E. Knight y siendo las 9 horas del día se abrió la sesión. Después del cántico N.º 12, elevó una oración C. H. C. Sergel. La Comisión de negocios hizo algunos anuncios. Informa sobre **MOVIMIENTOS SOCIALES EN SUD AMERICA**, fué presentado por la señorita Florence Smith. Discusión del punto: Hicieron uso de la palabra en la discusión, Benjamín Hunicutt, Ernesto Bauman, A. E. Day, W. A. Waddell, Corina Barreiros, Ernesto Nelson, G. T. Bickerstaph, F. C. Muñoz. Sobre la cuestión de la temperancia que salió en la discusión, hablaron: señorita Norville, señora Isabel G. de Rodríguez y señora de Salas Marchant.

El servicio devocional de clausura a cargo de la señora de Speer se efectuó, clausurándose luego la sesión, siendo las 12 horas del día.

Sesión nocturna del 1.º de Abril

Bajo la presidencia del Prof. Erasmo Braga, siendo las 20.45 horas del día se reunió el Congreso en sesión.

Invitación del Ministro Norteamericano. Acepta el Congreso una gentil invitación del encargado de negocios norteamericanos en esta ciudad, a objeto de participar el señor presidente del Congreso y demás miembros del congreso y sus familias de una recepción y te, en el Parque Hotel, el día 3 de Abril de las 17 a las 19 horas.

El señor Ernesto Nelson da lectura a una parte de la poetisa Gabriela Mistral, de Chile, expresando su sentimiento por no haberse podido hallar en este congreso y dando curso a sus ideales para el mismo.

Disertación: Hace uso de la palabra el señor Rector de la Universidad de Concepción de Chile, doctor Enrique Molina, sobre «La Educación en Chile y Problemas Educativos comunes a Hispano-América».

Clausura: Se terminó la sesión a las 22 horas.

**PROGRAMA PROVISORIO PARA CONSIDERAR EL INFORME
DE LA COMISION IX**

- I. Valor de la literatura como factor de evangelización.
- II. ¿Hemos dado en el pasado y esperamos dar en el futuro la atención debida a este factor?
- III. ¿Qué puede hacerse para alertar y fomentar la producción de literatura evangélica de autores españoles o latino-americanos? ¿Hasta qué punto deberá apartarse a obreros evangélicos para que dediquen todo su tiempo a esta obra?
- IV. ¿Es necesario o conveniente la fusión o federación de empresas publicadoras evangélicas?
- V. Sugerencias que pueden ofrecerse para asegurar la mejor distribución y uso de la literatura cristiana
- VI. ¿Hasta qué punto cumplen su objeto los actuales periódicos religiosos evangélicos, y como podrían ser mejorados y alcanzar una influencia más extendida?
- VII. ¿Cómo podrían las fuerzas cristianas utilizar en mayor medida y con más eficacia la prensa secular?

TALLERES GRÁFICOS
"LA DEFENSA COMERCIAL -
Plaza Independencia, 717
(C. Norte)

BOLETIN DIARIO

Congreso de Obra Cristiana en la América del Sur

Número 6

Sábado, 4 de Abril, 1925

Montevideo, Uruguay

PROGRAMA

Sábado, 4 de Abril, 1925

9. Sesión de la mañana:
Consideración del Informe IX.
- 11.30 Hora de meditación y recogimiento espiritual dirigido por la señorita Eva Hyde.
18. Discurso en el Ateneo por el doctor S. G. Inman sobre «Problemas que se resuelven por medio de la cooperación internacional».
- 20.30 hasta 22. Sesión de la noche:
Reunión de acercamiento y libre expresión.

AVISOS PARA DELEGADOS Y VISITANTES

PRESBITERIANOS. — Reunión de los misioneros, secretarios y miembros de la Junta de Misiones en el Extranjero de la Iglesia Presbiteriana en los Estados Unidos de N. A., Sábado, 4 de Abril, 1925, a las 17 horas en la terraza al lado del comedor.

Miembros misioneros y oficiales de la Junta de Misiones en el Extranjero de la Iglesia Presbiteriana y pastores nacionales de las iglesias Presbiterianas y Presbiterianas independientes de Brasil y Chile cenarán juntos en la Sala de Lectura a la entrada del hotel, lado Sur, a las 19.30. sábado, 4 de Abril.

DINERO. — Semana feriado desde Lunes 6 hasta el Sábado 11 de Abril. Para conseguir los servicios de los bancos habrá de presentarse antes del medio día del Sábado 4 de Abril.

ESCUELA DOMINICAL. — La Iglesia Metodista de la Aguada (calle Lima N.º 1618, entre Bequeló y Batovi), invita a los congresales para asistir a la sesión de la Escuela Dominical, a las 10.00 en el día domingo 5 de Abril.

AGRICULTURA. — Todas las personas interesadas en la obra de misiones agrícolas están invitadas a reunirse en el comedor de niños, a las 17 horas del día martes, 7 de Abril.

PROGRAMA PROVISORIO PARA CONSIDERARSE EL INFORME XII

Cooperación y unidad

Dr. E. Braga — Obispo W. F. Oldham

- (1) ¿Cómo podrá arraigarse en el presente programa el pensamiento progresivo y esencial de la unión de todos los cuerpos de creyentes cristianos?
- (2) ¿Existe un sentimiento y un deseo de llevar a cabo este esfuerzo de cooperación?
- (3) ¿Es deseable o conveniente en estos momentos presentar el asunto de la unión orgánica ya sea en cada una de las repúblicas o en toda la América del Sur?
- (4) ¿Sería de alguna ayuda que todas las iglesias fueran conocidas por un nombre común y que agregará su distinción denominacional colocado en un paréntesis, si es que lo desean?
- (5) Estas son las recomendaciones que presentamos como tendientes a efectuar una obra fraternal:
 - (a) Un hinuario común para toda la América del Sud y países adyacentes.
 - (b) La adquisición de terrenos y lugares convenientes para celebrar conferencias veraniegas de estudio, descanso, distracciones y de devoción.
- (6) ¿Continuaremos insistiendo en la creación de una Escuela Graduada de Teología y Ciencias Sociales?
- (7) Estas escuelas, ¿deberían también ser de estudio del idioma y preparación de los misioneros?
¿Cómo podrá llegarse a esta conclusión?
- (8) ¿Recomendaremos la realización del esfuerzo evangelístico a través de todo el Continente?
- (9) La unidad cristiana, ¿es un medio eficaz para propender a la buena inteligencia internacional?
- (10) ¿Cómo podremos hacer para estimular el espíritu pacifista y estimular la conciencia de las iglesias a favor de todo aquello que tiende a hacer ver la estupidez y la futilidad del espíritu guerrero?

ACTAS

Errores en las Actas del día martes, 31 de Marzo

En la sesión matutina, presentaron el Informe III, el Prof. H. A. Holmes, y el Dr. F. K. Sanders. Además hizo el resumen el Prof. Holmes.

En la sesión de la tarde, además de los nombrados, tomó la palabra el señor R. D. Daffin.

TALLERES GRÁFICOS
" LA DEFENSA COMERCIAL "
Plaza Independencia, 717
(C. Norte)

BOLETIN DIARIO

Congreso de Obra Cristiana en la América del Sur

Número 7

Domingo, 5 de Abril, 1925

Montevideo, Uruguay

PROGRAMA

Domingo 5 de abril, 1925

16. Consideración del Informe XII, Cooperación y Unidad.
20.30 Presentación de la Obra Evangélica en la Europa por los señores Cadier y Marquez.

Lunes, 6 de Abril, 1925

9. Sesión de la mañana:
Presentación del Informe XI. Problemas Religiosos Especiales.
11.30 Hora de meditación dirigido por M. Cadier.
14. Seis reuniones seccionales bajo los auspicios de las seis Comisiones de Resoluciones.
20.30 Sesión de la noche:
Discursos por la Srta. Florencia Smith y la doctora Ernestina Nelson.

Martes, 7 de Abril, 1925

9. Sesión de la mañana:
Presentación del Informe X. Relaciones entre obreros nacionales y obreros extranjeros.
11.30 Hora de meditación, dirigido por el señor Emmanuel Galland.
14. Sesión de la tarde:
Informe de la Comisión de Negocios y Acuerdos Generales.
20.30 Sesión de la noche:
Discursos por el doctor Carlos Friese, de Ginebra, y el Rev. Matathias Gómez dos Santos.

Miércoles, 8 de Abril, 1925

9. Sesión de la mañana:
Informe de la Comisión de Negocios y Acuerdos Generales.
11.30 Hora de meditación dirigido por el doctor C. W. Drees.
14. Sesión de clausura del Congreso.

AVISOS PARA DELEGADOS Y VISITANTES

ESCUELA DOMINICAL. -- La Iglesia Metodista de la Aguada (calle Lima N.º 1618, entre Bequeló y Batoví), invita a los congresales para asistir a la sesión de la Escuela Dominical, a las 10.00 en el día domingo 5 de Abril.

AGRICULTURA. — Todas las personas interesadas en la obra de misiones agrícolas están invitadas a reunirse en el comedor de niños, a las 17 horas del día martes, 7 de Abril.

EXPOSICION DE LITERATURA. — Comenzando con el lunes por la mañana, la Exposición de Literatura será modificada fundamentalmente. Estará dividida en tres secciones: (a) De los periódicos y folletos que podrán ser retirados gratuitamente. (b) Los libros que serán vendidos inmediatamente al contado. (c) Los libros que pertenecen exclusivamente a la Exposición.

METODISTAS. — Todos los metodistas del norte y del sur almorzarán juntos el lunes, 6 de Abril, a las 12.30 horas del día en la Sala de Lectura.

ACTA

Sesión matutina del día 2 de Abril

Bajo la presidencia del profesor Erasmo Braga, siendo las 9 horas del día, después de los actos devocionales de costumbre, se dió por abierta la sesión para tratar el Informe VI.

Presentación del Informe. — Presenta el Informe el doctor Max Exnet. Hablan sobre el punto: W. E. Browning, T. Coimbra, J. F. Jannett, E. S. Gilmore, señora Spining y Dr. Mac Cornack.

Se termina la sesión a las 12 horas con los actos devocionales de uso.

Sesión de la tarde del día 2 de Abril

Bajo la presidencia del Dr. H. C. Tucker, siendo las 14 horas del día se roune en sesión el Congreso.

Informe N.º 7. — El informe sobre «La Iglesia y la Comunidad», fué presentado por el obispo Mc Connell.

Discusión. — Hablan sobre el mismo: J. S. Valenzuela, Otboniel Motta, W. J. M. Thomas, J. F. Jenness, J. S. Duncan, R. Galizia, D. Woll, J. Gonbart, A. G. Tallon y R. D. Christian.

Clausura. — Terminó la sesión a las 16 horas y 30 minutos del día, después de los avisos.

Sesión nocturna del 2 de Abril

Bajo la presidencia del profesor Erasmo Braga, después de cantarse el himno N.º 5 «Roca de la eternidad» y de una oración por Rev. Odilon Moraes, se dió por abierta la sesión, a las 22 horas.

«La Supremacia de Cristo». — Con este tópico en vista habla el Rev. Alvaro Reis.

Se entona la segunda estrofa del himno N.º 4.

Disertación — El señor R. A. Doan, diserta sobre el tema «Algunos resultados de actualidad en la obra que ordenó Cristo».

Clausura. — Siendo las 23 y 30 horas del día se levantó la sesión.

Sesión matutina del 3 de Abril

Abrese la sesión a las 9 horas bajo la presidencia del profesor Erasmo Braga.

Después del cántico N.º 7 ora el Rev. Osvaldo Silva.

Informe N.º 8. — «Educación Religiosa». Hago presente el señor presidente que en vista del gran número de oradores que han pasado su tarjeta, se reduce a cinco minutos el tiempo para cada uno.

El informe es presentado por el doctor W. C. Barclay.

Toman parte en la discusión del mismo: C. R. Hargraves, L. B. Wolf, H. S. Harris, la señorita Cornelson, W. G. Hounshell y E. C. Knight.

Interrumpese el orden de la discusión para que ore el Rev. C. C. Carnahan.

Es presentada al congreso la distinguida educacionista señora Ernestina López de Nelson.

Volviendo al tema hacen uso de la palabra: Alvaro Reis, doctor D. J. Fleming, Daniel E. Hall, Egbert Smith, Laura C. Hanser, H. C. Stuntz, R. D. Daffin, W. A. Waddell y R. D. Christian.

Hace el resumen de lo discutido W. C. Barclay.

Avisos. — Después de los avisos por el doctor Speer y el profesor Holmes, se clausura la sesión por un acto devocional presentado por Edgar Smith.

Eran las 12 horas del día.

PROGRAMA PROVISORIO PARA LA PRESENTACION DEL INFORME XI

I. En vista de la importancia que se da en nuestros días al estudio de las religiones comparadas y a la conciencia existente en los campos misioneros, ¿hasta qué punto deben estudiar los candidatos a la América Latina las enseñanzas de la Iglesia Católica Romana y la sociología Latino Americana durante la época de su preparación misionera?

II. ¿Cuál sería el curso que se aconsejaría seguir para los misioneros que llegan a estos campos?

III. ¿Qué curso se recomienda seguir al ministerio nacional?

IV. ¿Cuáles son algunas de las verdades fundamentales sostenidas por los Latino Americanos, especialmente los intelectuales y otros y que constituyen una base para que las fuerzas evangélicas puedan acercárseles?

V. La influencia ejercida por otras formas del pensamiento religioso tal como la teosofía, el espiritismo, el positivismo, etc., ¿es suficientemente poderosa como para llamar la atención y determinar una consideración especial?

VI. ¿Cual aspecto del cristianismo evangélico debe presentarse con más insistencia en la América Latina, a fin de llenar sus necesidades?

VII. En las actividades encaminadas a abrir nuevos campos de trabajo, ¿debe reconocerse a las «conferencias sin culto» como un factor recomendable para la evangelización?

VIII. ¿Cuáles verdades deben presentarse y qué métodos especiales deben emplearse a fin de profundizar en la conciencia Latino Americana el sentimiento del pecado?

IX. ¿Cuál debe ser la actitud de las iglesias evangélicas frente a la Iglesia Católica Romana?

DELEGADOS Y VISITANTES AL CONGRESO DE OBRA CRISTIANA EN LA AMERICA DEL SUR

DELEGADOS

ADEN, Fred, (Arg.) MEFB
ALGER, Lewis B., (US) MEFB
D'ALMEIDA, Nemeseo, (Bras.) PE
ANDRADE, Srta. I. Martins de, (Bras.) MES
ANDREWS, Miss Eunice F., (Bras.) MES
ARMS, G. F., (Chile) MEFB
ARAUJO, Carlos, (España) RTS
BABCOCK, Geo I., (US) YMCA
BALLOCH, E. C., (Urug.) MEFB
BARCLAY, Wade Crawford, (US) CCLA
BARSTOW, Miss Grace, (Arg.) MEFW
BAUMAN, Ernest, (Arg.) MEFB
BEISSELL, Miss Ina Mae, (Arg.) MEFW
BICKERSTAPH, Geo. L., (Bras.) PN
BOWMAN, E. M., (US) CCLA y PC
BOWMAN, Mrs. E. M., (US) UCMS
BRAGA, Erasmo, (Bras.) CC en B y ISAMU
BRODERSEN, G. P., (Arg.) 7 Day Adv.
BROWN, Miss Mary S., (Bras.) MES
BROWN, Robt. E., (US) MEFB
BROWNING, W. E., (Urug.) CCLA
BRACKENRIDGE, D. C., (Perú) BFBS
BEUX, Enrique, (Italia) Waldensian
CADIER, Albert, (Francia) CPF
CADIER, Mme A., (Francia) CPF
CARNAHAN, C. C., (Bras.) PN
CARNAHAN, Mrs. C. C., (Bras.) PN
CERILHANES, U. I., (Bras.) MES
CHAPLIN, R. L., (Arg.) ABS
CORNELISON, Miss Bernice, (Arg.) MEFW
CHRISTIAN, R. D., (Arg.) Anglican CCLA
COIMBRA, F. (Bras.) Evang. Hosp.
CORTEZ, Nathanael, (Bras.) PS
CROWE, W. W., (US) PS
CROWE, Mrs. W. W., (US) PS
CUSHMAN, Mrs. Jas. S., (US) YWCA
DABB, Miss Edith, (US) YWCA
DACORSO, Filho Cesar (Bras.) MES

DAFFIN, R. D., (Bras.) PS
DAVISON, Waldo B., (Bras.) CC en B.
DAY, Albert E., (US) MEFB
DOAN, R. A., (US) UCMS
DOS SANTOS, Mattathias Gomez, (Bras.) PCB
DUNCAN, Julian, (Bras.) Un. Ch.
DREES, C. W., (Arg.) CCLA
DINWIDDIE, Howard B., (US) CMA
EDWARDS, D. R., (Chile) PN
ELLIOTT, A. E., (Parag.) UCMS
EPPS, Miss Lelia, (Bras.) MES
ESCOBAR, Dra. Carmen, (Bras.) Ind. Presb.
EXNER, Max J., (US) CCLA
FELICES, José, (Arg.) SPC
FLEMING, J. W., (Arg.) SPC
FIGUEROA, Federico, (Chile) PN
FISH, Miss Ruth E., (Arg.) UCMS
FLEMING, D. J., (US) CCLA
FLEMING, Mrs. D. J., (US) PN
FRACCHIA, Miss Zulema, (Arg.) MEFW
GATTINONI, J. E., (Arg.) MEFB
GILMORE, E. S., (US) CCLA
GILLMORE, Mrs. H. V. K., (US) PN
GONCALVEZ, Srta. Aurea, (Bras.) MCB
GONZALES, Juan Orts, (US) PS
GOULART, Jorge, (Bras.) PCB
GUZMAN, Idelfonso, (Arg.) ULA
GALIZIA, Rafael, (Arg.) UCMS
GONNET, Juan P., (Urug.) Waldensian
GRIOT, Oscar, (Urug.) CCLA
HARGRAVES, Corliss P., (US) MEBE
HAUSER, Mrs. S. P., (Chile) MEFB
HARRIS, H. S., (Bras.) SS in B.
HOLROYD, H. T., (Arg.) UCMS
HOLMES, H. A., (US) CCLA
HOLT, Miss Nancy, (Bras.) MES
HOUNSHELL, W. C., (US) MES
HOWARD, Geo. P., (Arg.) CCLA
HUNNICUTT, Benjamin, (Bras.) PS
HYDE, Miss Eva, (Bras.) MESW
INMAN, S. G., (US) CCLA
INMAN, Mrs. S. G., (US) CCLA
JACKMAN, C. M., (US) UCMS
JARRETT, J. L., (Col.) PN
JENNESS, J. F., (Chile) Un. Ch.

JORDAN, W. F., (Panama) ABS
 KERR, W. C., (Bras.) PCB
 KNIGHT, E. C., (Arg.) CO River Plate
 KING, N. C., (Peru) EUSA
 LIEBNER, Otto, (Arg.) MEFB
 LONG, O. A., (Bras.) MBS
 LANTZ, J. Parke, (Arg.) MENNONITE
 LARSON, Colonel, (Arg.) SALV. ARMY.
 MAC GUIRE, Meade, (US) 7 D. Adv.
 MACKAY, J. A., (Peru) FCS
 MOREIRA, Miss D. F., (Arg.) MEFW
 MAC LAREN, Donald C., (Bras.) Un Sem of B.
 MACHETSKI, P. O., (Arg.) ULA
 MARQUEZ, Elias, (España) FIE
 MAUFRAS, Oliveira, (Chile) PN
 MC CONNELL, Ep. F. J., (US) CCLA y F.C.
 MC CONNELL, Mrs. F. J., (US) MEFW
 MC GREGOR, R. G., (US) PN
 MOTTA, Othoniel, (Bras.) Ind. Presb.
 MORAES, Odilon, (Bras.) CC in B.
 MOURA, E., (Bras.) ABS
 MUÑOZ, F. C., (Chile) MEFB
 NORVILLE, Miss H. K., (Arg.) WCTU
 OLIVEIRA, Jose da Silva, (Bras.) Cong. Ch. in B.
 OLDHAM, Ep. W. F., (Arg.) MEFB
 PENZOTTI, F. G., (Arg.) ABS
 PEREIRA, Bernardino C., (Bras.) Cong. Ch.
 PENZOTTI, Paul, (Arg.) ABS
 PHILLIPS, C. A., (Ven.) PN
 PRICE, J. W., (Bras.) MES
 PURDY, Miss Carrie M., (Urug.) MEFW
 REAVIS, T. F., (Arg.) CO in RP
 REIS, Alvaro, (Bras.) POB
 RITCHIE, John, (Peru) EUSA
 RIVOER, Guido, (Urug.) Waldensian
 REED, W. E., (Ecuador) CMA
 SANDERS, F. K., (US) CRO
 SANTOS SARAIVA, Eliezer, (Bras.) CE in B.
 SERGEL, Carlos, (Bras.) PE
 SHANK, J. W., (Arg.) MENNONITE
 SILVA, Oswaldo da, (Bras.) MES
 SMITH, Egbert W., (Bras.) PS
 SMITH, Miss Florence, (Chile) CC in C.
 SPEER, R. E., (US) CCLA
 SPEER, Mrs. R. E., (US) YWCA

SPELLMAN, D. D., (US) MEFB
 SPINING, Mrs. O. M., (Chile) PN
 STONE, J. S., (US) MEFB
 SOSA, Florentino, (Arg.) MEFB
 SWEET, W. W., (US) CCLA
 STUNTZ, Hugh, (Chile) MEBE
 SMITH, R. B., (Bras.) PS
 TAYLOR, Miss Lela, (US) UCMS
 TALLON, A. G., (Arg.) MEFB
 TELFORD, Alexander, (Bras.) BFBS Cong. Ch. in B.
 TUCKER, H. C., (Bras.) ABS
 TUCKER, Mrs. H. O., (Bras.) ABS
 TUDDENHAM, Mrs. B., (Urug.) MEFW
 TURNER A. E., (Chile) CC in Chile
 TURNER, F. P., (US) CRC
 THOMAS, W. M. M., (Bras.) PE
 TRON, Ernesto, (Urug.) Waldensian
 TOWN, N. Z., (US) 7 D. Adv.
 VANDERBILT, W. E., (Col.) PN
 VALENZUELA, J. S., (Chile) MEFB
 WARNER, J. H., (Bras.) YMCA
 WASHBURN, J. E., (Bol.) MEFB
 WHEELER, W. R., (US) PN
 WADDELL, W. A., (Bras.) Mackenzie College
 WHITE, R. J., (Arg.) ULA
 WHITE, Mrs. R. J., (Arg.) ULA
 WINTEMUTE, H. E., (Bol.) Cand Bapt
 WOLF, L. B., (US) ULA
 WOLL, Daniel, (Peru) MEFB
 WOLFE, Mrs. F. F., (Peru) MEFB
 YODER, Rev. C. F., (Arg.) Brethren Church

VISITANTES

ALBRICIAS, Francisco, (España) MEFB
 ALGER, Mrs. Lewis B., (US) MEFB
 BABER, Miss Zonia, (US) CC
 BAKER, M. E., (US) UCMS
 BAKER, Mrs. M. E., (US) UCMS
 BALS, Miss Mary, (Urug.) MEFW
 BARREIROS, D. Corina, (Bras.)
 BARSTOW, Miss Grace, (Arg.) MEFW
 BROWN, Robt. E., (US)
 BROWN, Mrs. Robt. E., (US) MEFB

BROWNING, Mrs. W. E., (Urug.) CCLA
 BROWNING, Miss Elsie, (Urug.) CCLA
 CLAY, Rev. J. M., (Bras.) MES
 COLEMAN, E. C., (US) CCLA
 COLEMAN, Mrs. E. C., (US) CCLA
 COOK, Harold H., (Bras.) PN
 DA ROSA, Dr. Ferreira, (Bras.) YMCA
 DEVOUSSOUX, Miss Adela, (Arg.) MEFW
 DOAN, Mrs. R. A., (US) UCMS
 DRAKE, Miss Frances, (Urug.) YWCA
 EKLUND, H. M., (US) CCLA
 EWING, Mrs. H. B., (Arg.) YMCA
 FERNANDEZ BRAGA, José, (Bras.) Cong Ch. in B
 GILLILAND, Miss Helen, (Urug.) MEFB
 CACITUA, Oscar A., (Chile) CCLA
 GIBSON, Vernon, (Urug.) MEFB
 GIBSON, Mrs. Vernon, (Urug.) MEFB
 HAGAR, Miss Sarah, (US) PE
 HARPER, I. B., (Arg.) MEFB
 HAUSER, Scott P., (Arg.) MEFB
 HOUNSHELL, Mrs. W. C., (US) MES
 HUMBLE, Miss Hester, (Chile) MEFB
 HALL, Daniel E., (Arg.) MEFB
 JACKMAN, Mrs. C. M., (US) UCMS
 LANBIE, Mrs. J. E., (US) PE
 LANSING, Mrs. L. T., (US) CCLA
 LONG, Mrs. C. A., (Bras.) MES
 LANTZ, Lille F. de, (Arg.) MENNONITE
 MAC LAREN, Mrs. D. C., (Bras.)
 MAC MILLAN, Fred., (US) CCLA
 MAC CORNACK, A. E., (Peru) MEFB
 MAC CORNACK, Mrs. A. E., (Peru) MEFB
 MARINHO, D. Celita, (Bras.) MESB
 MURPHY, Miss May, (Urug.) MEFW
 OLDHAM, Mrs. W. F., (Arg.) MEFB
 ORFICK, Mr. & Mrs., (Urug.) MEFB
 PARKER, G. D., (Bras.) MES
 PARKER, Mrs. G. D., (Bras.) MES
 PENROSE, Miss V. F., (Chile) PN
 PINTO, Srta. Isabel, (Bras.) MES
 PRICE, Mrs. J. W., (Bras.) MES
 PIKE, Mr. & Mrs. C. O., (Corresp).
 QUARLES, L. C. & Mrs., (Urug.) BAPT.
 REID, Miss Anne T., (US) PN
 REID, Miss Jennie, (Urug.) MEFW

ROE, Mrs. Mary, (US) CCLA
ROHDE, Mrs., (US)
RUSSELL, Mr., (Corresp.)
SPELLMAN, Mrs. D. D., (US) MEFB
STEARNS, Mrs. J. Mc D., (US) UCMS
STONE, Mrs. J. S., (US) MEFB
SWANEY, Mrs. Mary, (Chile) MEFB
SMITH, Earl, (Urug.) MEFB
SMITH, Mrs. Earl, (Urug.) MEFB
THATCHER, Miss (US) CCLA
THEIS, Geo., (US) CCLA
THEIS, Mrs. Geo., (US) CCLA
WALLACE, Miss E., (Arg.) MEFB
WEBSTER, Miss Alice, (Arg.) MEFW
WALTERS, E. P. & Mrs., (Urug.) MEFB

HUESPEDES INVITADOS

BARBOSA, Dr. Horta, (Bras.)
FRIES, Dr. Carl, (Suisse)
MEYERS, Dra. Cora y hermana, (Chile)
MOLINA, Dr. Enrique, (Chile)
NELSON, Dr. Ernesto, (Arg.)
SALAS, Marchant, Prof. M. y Señora, (Chile)

DELEGADOS EXTRAOFICIALES

BARREIROS, D. Corina, (Bras.) YWCA
CHAPIN, Miss Emma, (Arg.) YWCA
COATES, H. P., (Urug.) YMCA
CORTES, Srta. Elisa, (Arg.) YWCA
DE MARIA DE SANTIAGO, Sra. Berta, (Urug.) YWCA
DRYSDALE, Mrs. J. M., (Arg.) YWCA
DOS SANTOS, Arthur, (Bras.) YMCA
EWALD, C. J., (Urug.) YMCA
EWING, H. E., (Arg.) YMCA
GALLAND, Emmanuel, (Urug.) YMCA
DE JOHNSON, Sra. Berta, (Chile) YWCA
MAC FARLAND, Miss Elizabeth, (Arg.) YWCA
MONTEVERDE, Eduardo, (Urug.) YMCA
NELSON, Dra. Ernestina López, (Arg.) YWCA
OCHOTORENA, Florencio, (Urug.) YMCA
PERRY, Miss Sue, (Urug.) YWCA

STOKELEY, Miss Anna M., (Chile) YWCA
 VENTURINO, Pascual, (Urug.) YMCA
 VESEY, Miss Margaret, (Urug.) YWCA

EXPLICACION DE LA CLAVE

MEFB	Junta de Misiones Extranjeras de la Iglesia Metodista Episcopal.
PE	Iglesia Brasileira Episcopal.
MES	Junta de Misiones de la Iglesia Metodista Episcopal Sur.
RTSL	Sociedad de Tratados Religiosos de Londres.
CCLA	Comisión de Arreglos del Comité de Cooperación en la América Latina.
YMCA	Asociación Cristiana de Jóvenes.
UCMS	Sociedad de Misiones de la Iglesia Unida de los Discípulos de Cristo.
MEFW	Sociedad Misionera Extranjera Femenina de la Iglesia Metodista Episcopal.
YWCA	Asociación Cristiana Femenina.
PN	Junta de Misiones Extranjeras de la Iglesia Presbiteriana en los Estados Unidos de América.
FC	Concejo Federal de las Iglesias de Cristo en América.
CC	Comité de Cooperación.
7 D Ad	Conferencia General de los Adventistas del Séptimo Día.
BFBS	Sociedad Bíblica Británica y Extranjera.
WALD	Iglesia de los Waldensianos.
CPF	Comité Protestant Français.
ABS	Sociedad Bíblica Americana.
PS	Comisión Ejecutiva de las Misiones Extranjeras de la Iglesia Presbiteriana en los Estados Unidos.
PCB	Iglesia Presbiteriana en el Brasil.
ASHA	Asociación Americana de Higiene Social.
SPC in A	Iglesia Presbiteriana Escocés en la Argentina.
MCB	Iglesia Metodista Episcopal Sur en el Brasil.
ULA	Iglesia Luterana Unida en la América.
WSSA	Asociación Mundial de Escuelas Dominicales.
FCS	Iglesia Libre de Escocia.

MEBE	Junta de Educación de la Iglesia Metodista Episcopal.
SS en B	Asociación de Escuelas Dominicales en Brasil.
MESW	Sociedad Misionera Extranjera Femenina de la Iglesia Metodista Episcopal Sud.
Un. Ch.	Iglesia Unión.
FWSA	Unión Evangélica de la América del Sur.
FIE	Federación de Iglesias Evangélicas de España.
WCTU	Unión Cristiana Femenina de Templanza.
CMA	Asociación Cristiana y Misionera.
CRS	Comisión de Referencia y Consejo.
CE	Fuerza Cristiana.
ISAMU	Unión Misionera Sudamericana del Interior.

TALLERES GRÁFICOS
« LA DEFENSA COMERCIAL »
Plaza Independencia, 717
(C. Norte)

BOLETIN DIARIO

Congreso de Obra Cristiana en la América del Sur

Número 8

Miércoles, 8 de Abril, 1925

Montevideo, Uruguay

ACTAS

Sesión de la mañana, día 4 de Abril

Abrese la sesión con el cántico del himno, «Roca de la eternidad» y con una oración pronunciada por el Rev. H. Cook, bajo la presidencia del profesor Erasmo Braga, siendo las 9 horas del día.

Informe N.º 9 sobre Literatura. — J. Ritchie presenta el informe N.º 9.

Discusión. — Toman parte en la discusión del punto: señorita L. Epps; H. C. Stuntz; M. G. dos Santos; E. dos Santos Saraiva; Otoniel Motta; W. B. Davison; R. J. White; J. W. Clay; Alvaro Reis; Carlos Araújo.

Resumen. — Hace el resumen de lo expresado, J. Ritchie.

Clausura. — Después de una breve exhortación por la señorita Eva Hyde, de los actos devocionales y del cántico N.º 14, se terminó la sesión siendo las 12 horas del día.

Sesión de la noche, día 4 de Abril

Abrese la sesión a las 21 horas del día bajo la presidencia del profesor Erasmo Braga. Después de los actos devocionales se dispone el Congreso a oír tengan a bien expresar los congresales respecto a sus experiencias religiosas, por la cual se denomina la sesión «Sesión de Corazón Abierto».

Hace uso de la palabra el Rev. Matathías Gómez dos Santos, y a continuación presenta el doctor E. S. Gilmore a tres artistas musicales ciegos, del Instituto de Ciegos-Mudos de esta ciudad, dos de los cuales vocales y la otra pianista, que encantan con su arte a los congresales. Siguen, luego, en el uso de la palabra C. W. Drees; Alvaro Reis; E. S. Saraiva; E. N. Banman; F. Albricias y H. H. Cook.

Clausura. Se clausuró el acto siendo las 23.45 horas del día.

Sesión de la tarde del día 5 de Abril

Bajo la presidencia del Rev. H. C. Tucker, siendo las 16 horas, se da comienzo a la sesión con el cántico N.º 4. El Rev. W. E. Reed hace oración y se canta el himno N.º 5.

Informe XII. — Hacia la Unidad de la Iglesia.

El Obispo W. F. Oldham presenta ese informe y hacen uso de la palabra en su discusión: B. Hunniettt; F. C. Dacorso; E. S. Saraiva; J. Ritchie; L. B. Wolf; S. J. Corey; E. C. Knight y O. Motta.

Resumen. — Hace el resumen de la discusión el profesor Erasmo Braga.

Privilegio. — Se le concede el privilegio de hablar aunque ya esté terminado el estudio del punto a F. P. Turner.

Clausura. — Siendo las 18.30 horas se clausura la sesión orando el señor S. J. Corey.

Sesión vespertina del día 5 de Abril

Bajo la presidencia del profesor Erasmo Braga, siendo las 21 horas del día, y después de los actos devocionales, se dió por abierta la sesión.

Asunto. — De acuerdo con el programa se oípa el congreso de ir a los representantes de Francia y España acerca de la obra de evangelización en esos países.

Salutación. — Lee el presidente una fraternal salutación al congreso enviada por manos del Rev. Albert Cadier, de parte del Sínodo de la Iglesia Reformada Francesa y a continuación hace uso de la palabra el Rev. Cadier informando acerca de la obra en Francia y Aragón.

Sobre España. — Acerca de la obra española de evangelización hablan el Rev. F. Albricias de Alicante y el Rev. E. Marquez en representación de la Federación de Iglesias en España.

Clausura. — Se clausuró el acto siendo las 23 y 45 horas.

Sesión matutina del día 6 de Abril

Presidió la sesión el profesor Erasmo Braga, quien, después de los actos devocionales y cántico del himno N.º 8, «Firmes y adelante», la dió por abierta, siendo las 9 horas del día.

Informe N.º 11. — J. A. Mackay presenta su informe sobre «Problemas especiales en Sud América».

Discusión del mismo. — Hace uso de la palabra J. Orts González y entre otras cosas expresa que el Romanismo es como el camaleón con que se acomoda a las circunstancias y al leopardo «en que no cambia sus manchas».

Continuaron en el uso de la palabra: A. E. Turner; E. Marquez; Alvaro Reis; H. E. Wintemute; C. Valenzuela; R. D. Daffin; J. F. Jenness; N. K. Ewing y F. Moura.

Resumen. — Federico Figueroa hace el resumen del estudio presentado.

Moción. — Se aprueba la moción hecha por el Rev. R. G. Mc Gregor por la cual se dedica la sesión de esta tarde a oír el Informe N.º 10.

Clausura. — Se clausura a las 12 y 15 horas después del culto devocional dirigido por el Rev. A. Gadier.

ACTAS

Sesión de la mañana:

Se abre la sesión a las 9 horas bajo la presidencia del profesor Erasmo Braga.

Después de los actos devocionales de costumbre, tomó la palabra el doctor Speer, haciendo una breve introducción al informe de la Comisión de Negocios, lo que fué presentado, en seguida por los presidentes de las diferentes Comisiones de Resoluciones.

Los acuerdos sobre la Educación, la Literatura, la Cooperación y la unidad y los Movimientos Sociales fueron aprobados, tomando parte en la discusión los señores: J. Ritchie, R. D. Daffin, C. J. Ewald, Obispo Oldham, G. P. Howard, Alvaro Reis, Rafael Galizia, Guillermo Kerr, A. G. Tallon y Matathias Gomes dos Santos.

Terminóse la sesión con una media hora de meditación y recogimiento dirigido por el señor Emmanuel Gallaud.

ACTA

Sesión de la tarde del día 7 de Abril

Se abre la sesión a las 14 horas bajo la presidencia del profesor Erasmo Braga.

Explicación. — Habiéndose dejado por tratar el artículo 6 del Informe sobre Evangelización en la sesión matutina toma el punto el doctor R. E. Speer y explica el porqué se puso por la Comisión sobre Evangelización dicho artículo en las Resoluciones a que llegó la misma, oída dicha explicación se acepta el mencionado artículo.

Moción. — F. Sosa hace moción para que el Informe sobre Evangelización se acepte como queda. — Se aprobó y queda adoptado.

Informe sobre Relaciones entre pastores nacionales y misioneros. — W. A. Waddell presenta el informe, que se adopta por unanimidad de votos, pero retirando, por indicación de O. Silva, de dicho informe, la expresión «dificultades de entendimientos».

Informe sobre Campos no ocupados. — C. J. Ewald presenta el Informe, y por moción de W. A. Waddell, se adopta unánimemente.

Problemas especiales religiosos de Sud América. — El Informe sobre este tópico es presentado por el doctor Wade C. Barclay, y después de breves consideraciones se adoptó.

Informe sobre los indios de Sud América. — C. J. Ewald presenta el Informe que se adoptó sin discusión.

Misiones médicas y ministerio de salud. — La Srta. E. MacFarland presenta este Informe que se adoptó sin discusión.

La Iglesia en la Comunidad. — R. E. Speer lee el informe que se adopta sin discusión.

Expresión de gratitud. — El Congreso, puesto de pie, hace expresar su sentimiento de gratitud al Comité Organizador de Nueva York por haber

encargado de todo cuanto se refería al planco y ejecución de este Congreso a los doctores Speer e Inman.

También se manifiesta igual apreciación por el comité local al frente del cual estuvo el doctor W. E. Browning.

Resoluciones del Comité de Negocios. — R. E. Speer lee las Resoluciones del Comité de Negocios, y se adoptan por el Congreso.

Clausura. — Habiéndose terminado todos los negocios del Congreso, éste clausuró sus sesiones, después de una ferviente oración por R. E. Speer, siendo las 16 horas.

CONCLUSIONES A QUE SE HA ARRIBADO ACERCA DE LOS CAMPOS NO OCUPADOS

I. Sud América está llamando rápida y poderosamente la atención de la vida mundial. La inmigración y el capital extranjero están invadiendo las ciudades y ocupando los campos, animados del propósito de desarrollar las enormes riquezas y posibilidades encerradas en estas inmensas tierras. Existen aquí todas las condiciones generatrices capaces de desarrollar movimientos que han de ser grandes consecuencias para la humanidad. Por lo tanto, si Sud América ha de dejar honda huella sobre la vida del mundo, es necesario que su desarrollo, desde el punto de vista político, económico y social, sea hecho desde el más alto punto moral y espiritual. El gran problema que los dos continentes, el del norte y el del sur, tienen que afrontar, es el problema religioso. Mientras que, por un lado, las masas tienen oportunidades inadecuadas para elevarse en el sentido económico, intelectual y espiritual, las clases dirigentes en cambio permanecen completamente indiferentes a la cuestión religiosa como un factor del progreso humano.

Por suerte, existen algunos rayos de esperanza. Ultimamente, en algunos países se han dado grandes pasos en el camino de la democracia. Existen pruebas abundantes de la formación de un nuevo idealismo, particularmente entre el elemento estudiantil. En casi todos los países ha aparecido un nuevo sentimiento de responsabilidad de parte de las clases dirigentes. Entre las clases industriales se está despertando un gran desenvolvimiento social y se está acentuando, de parte de un grupo cada vez más numeroso un creciente interés en Cristo y su programa para la humanidad. Estos nuevos indicios señalan la urgencia con que las fuerzas evangélicas de Sud América deben accionar y tratar de llenar la demanda que se les presenta.

Las fuerzas que se hallan actualmente en el campo, son inadecuadas para afrontar esta situación y especialmente para responder a esta demanda creciente. No solamente existen grandes áreas casi completamente desprovistas de cuidado espiritual, sino que también hay grandes grupos de la sociedad que todavía no se han puesto en contacto con las fuerzas de una religión vital. Nos permitimos recomendar se intensifique la acción de las organizaciones evangélicas en el Continente.

Los pueblos sudamericanos necesitan, absolutamente, el ministerio que el

Cristianismo les ofrece y el interés creciente que este Continente tiene en la vida mundial produce la necesidad imperativa de que esté provisto de una manera adecuada a las necesidades reinantes, de modo que pueda extenderse el Reino de Dios sobre la tierra.

II. El Congreso recomienda con todas sus fuerzas, que las sociedades, al ocupar los diversos campos, se responsabilicen por toda la población dentro de sus áreas respectivas, teniendo en cuenta todos los grupos de la sociedad, excepto en los casos donde se necesitan los servicios especiales de alguna clase determinada.

III. El Congreso desea llamar la atención al hecho de que la ocupación de un determinado territorio debería comprender la responsabilidad de todo el desarrollo de la obra en esa área. Cuando una Iglesia o Sociedad aprecia que le es completamente imposible afrontar todos los trabajos que se esperan de ella en esa área, debería buscar la cooperación de otras fuerzas evangélicas. Cuando surja algún asunto relacionado con la completa ocupación del territorio, deberá ser llevado al Comité Regional.

IV. El Congreso ha descubierto que, mientras las grandes ciudades están más o menos bien ocupadas, existen grandes distritos, zonas o territorios del interior del país y aún ciudades y villas que no han sido alcanzados por las fuerzas evangélicas. Esta situación puede observarse en el norte del Brasil y la Argentina.

V. Como en estos momentos se están haciendo planes para ocupar el Ecuador por algunas sociedades evangélicas, con trabajos que abarcará la obra entre los indios, este Congreso recomienda que no se considere más a esta República como un campo completamente desocupado, en cuanto a las fuerzas evangélicas se refiere.

RESOLUCIONES SOBRE LOS INDIOS DE SUD AMERICA

I. El Congreso se halla gratamente impresionado por la obra que realizan algunos de los gobiernos, especialmente el del Brasil, en procura del bienestar económico y social de las razas indígenas. Siente, sin embargo, la necesidad urgente de que las organizaciones evangélicas efectúen una obra auxiliar en bien de los indios con el objeto de hacer de ellos buenos ciudadanos de sus respectivos países, enseñándoles a bastarse y respetarse a sí mismos, y con el fin de que ellos puedan participar, en unión con sus semejantes, de la plenitud de las bendiciones del cristianismo.

II. El Congreso recomienda que los Comités Regionales de Cooperación crean subcomisiones para la obra entre los indios que trabajen en estrecha cooperación con el Comité de Cooperación en la América Latina y con la Comisión de Obra entre los Indios recientemente organizada en los Estados Unidos.

III. El Congreso recomienda que se establezcan centros de acción misionera entre los indios no civilizados en aquellos parajes que el Comité Regional determine como más indicados, y que esos centros sean debidamente equipados, de modo que puedan hacer extensiva su obra a toda la comarca.

IV. El Congreso recomendaría —con el objeto de que entiendan los pro-

blemas del indio, se capten su confianza y puedan transmitirle el mensaje cristiano— que los misioneros designados a trabajar entre los indios:

- a) Aprendan su lengua nativa tanto como la lengua nacional.
- b) Vivan entre ellos, siempre que la ley lo permita.
- c) Tengan presente que, aunque la obra industrial, médica, agrícola educativa y social son de urgente necesidad, los problemas fundamentales de los indios no se solucionarán permanentemente si no se les lleva al conocimiento de Cristo.

V. El Congreso recomendaría que los misioneros que trabajan entre los indios presten especial atención a la obra de levantar obreros de entre los convertidos nativos.

VI. El Congreso quisiera que las iglesias nacionales llegaran a darse cuenta de la responsabilidad que gravita sobre ellas en lo que se refiere a la obra cristiana entre los indios, y solicita encarecidamente de ellas que procuren dirigir las energías de su juventud consagrada hacia la obra entre los indios.

EDUCACION

1. Reconocemos el gran adelanto que en materia de enseñanza se ha efectuado durante estos últimos años en toda la América del Sur, y admiramos la eficiencia administrativa y pedagógica de varios de los sistemas de educación en el continente. La forma como se acepta sin vacilar, por parte de las autoridades escolares, toda innovación digna, cualquiera sea su origen, y la participación creciente, tanto de sudamericanos como de norteamericanos, en el esfuerzo que se realiza para exaltar la función social y democrática de la escuela, es de gran significación y debía de constituir un lazo de unión internacional. Corresponde a nuestras instituciones evangélicas de enseñanza dar pruebas de su obra de cooperación siguiendo los programas de enseñanza de cada país. Recomendamos, por lo tanto, que cada institución busque el medio de aproximarse aún más al sistema y a los ideales de la enseñanza nacional, o a hacer alguna contribución en ese sentido, siempre que ello esté en armonía con su objeto principal.

2. Toda institución evangélica, por el sólo hecho de ser una escuela cristiana, debía ser, en lo posible, un ideal en su localidad, en lo que se refiere a equipo, métodos y personal docente. Algunas de nuestras escuelas han realizado este ideal y son las mejores de la localidad donde se hallan. Hablando en general, podemos decir que nuestras escuelas han realizado una obra importante y se han conquistado la estima del pueblo. Pero en muchas de las escuelas los profesores misioneros carecen de la preparación específica que necesitan para realizar la tarea que se les asigna, y, además, se hallan recargados con detalles administrativos; y los mismos edificios donde esas escuelas funcionan y el equipo con que cuentan son inadecuados. Hallamos que esas deficiencias son motivo de desprestigio para las escuelas, lo que debe evitarse dotando a las escuelas de lo necesario.

3. Reconociendo el papel importante que han desempeñado algunos líde-

res sudamericanos en el pensamiento internacional y observando que en algunos centros existen determinados métodos de estimular esa corriente intelectual, aprobamos cordialmente toda orientación educacional que propenda a cultivar una amistad efectiva con otros pueblos.

4. Reconociendo que tarde o temprano la obra cristiana en toda república sudamericana llegará a quedar bajo la dirección de los nacionales, recomendamos que cada escuela formule cuidadosamente y adopte, tan pronto como sea conveniente, un sistema con el objeto de formar líderes nacionales para la obra educacional, teniendo en vista que eventualmente la dirección de la obra pasará a ellos.

5. Frente al difícil problema educacional que presentan los vastos distritos rurales no ocupados, y perentándonos que solamente pasos preliminares, pueden tomarse ahora para su solución, recomendamos: (1) que los grupos de creyentes se esfuerzen por establecer escuelas primarias en los distritos donde no existen escuelas oficiales; (2) que se den cursos normales sencillos adaptados a estas condiciones con el objeto de preparar maestros locales que estén dispuestos a servir a tales comunidades; (3) que la escuela agrícola es generalmente la que mejor se adapta a estas necesidades.

6. Aprobamos el énfasis que se da en los tiempos modernos a la importancia social de la escuela y recomendamos que todas nuestras instituciones se aprovechen de cuantas oportunidades se les ofrezcan para tomar parte en la obra social y servir a la comunidad.

7. Recomendamos que las instituciones educacionales estudien cuidadosamente el problema de introducir de un modo natural la educación sexual en sus programas de enseñanza, con el objeto de desarrollar amplia y armoniosamente la personalidad y el carácter, aumentando así el bienestar individual y conservando y promoviendo el bienestar de la sociedad.

8. Observamos la íntima relación que existe entre el éxito de nuestras instituciones educacionales y la continuidad en la dirección de la obra y notamos con pena los frecuentes cambios con respecto a los profesores venidos de Norte América. Por lo mismo, recomendamos a los Departamentos de Candidatos de las Juntas que tengan sumo cuidado en informar a los candidatos de las condiciones generales en lo que atañe a requisitos académicos en el campo a donde han de ir, haciéndole ver al mismo tiempo la importancia de que presen sus servicios por más largo tiempo.

9. Notamos con aprobación que en varias regiones se dan conferencias educacionales inter-denominacionales, en las que se estudian científicamente el estado local de la educación. Reconociendo la importancia de estas conferencias, ya que estimulan el interés y aumentan la eficiencia entre los maestros, y reconociendo la responsabilidad que hemos asumido en nuestro trabajo educacional, recomendamos que se den pasos en otras regiones para establecer esa clase de conferencias.

10. Notamos el éxito, en algunas áreas, que el sistema de Comités Consultivos Locales, compuestos de nacionales y extranjeros, como también de repre-

sentantes de las Sociedades Misioneras interesadas, ha alcanzado, mejorando la administración de nuestras escuelas, y recomendamos que se emplee ese sistema en otras áreas.

11. Recomendamos que todas las instituciones continúen sus relaciones con sus ex alumnos por medio de contactos sociales, educacionales y espirituales, y por otra parte, que se procure conceder a los ex alumnos alguna participación en el desarrollo, sostén y dirección de tales escuelas.

12. Reconociendo que la preparación de obreros cristianos en su propio medio ambiente es un objetivo muy importante para nuestra obra educacional, recomendamos que se mantenga dentro del área de cada comité regional, por lo menos, una escuela bíblica y un seminario teológico.

13. Se recomienda que se preste la consideración debida a las necesidades de los estudiantes especialmente en lo que toca a viviendas estudiantiles y centros recreativos.

CONCLUSIONES A LAS CUALES HA ARRIBADO LA COMISION DE EVANGELIZACION

I. Hay universal reconocimiento de la transformación de individuos y familias por el poder del evangelio tal como se presenta en toda su sencillez.

II. Es necesario despertar y estimular una interpretación y aplicación de las enseñanzas bíblicas de Jesucristo de parte del individuo y por medio de su experiencia personal.

III. La presentación de Cristo por cada individuo en sus contactos personales con los demás hombres muy especialmente en los momentos de crisis, porque estos pasan, y constituye uno de los más eficaces medios de evangelización, y todo miembro de la Iglesia debería tomar su parte en esta gran obra.

IV. Los objetivos primarios de nuestra obra cristiana en Sud América son:

- a) Llevar las almas a Cristo;
- b) Organizarlas en congregaciones y tan pronto como sea posible en iglesias que se sostengan, gobiernen y propagnen por sí mismas. Tales congregaciones o iglesias deben establecerse, no sólo en las ciudades sino también en la campaña y el interior de las provincias, enseñándose siempre un evangelio puro, sencillo y cabal de acuerdo con la Palabra de Dios.

V. La Iglesia debe prestar su apoyo en toda manera posible a los movimientos en pro de la elevación social, reconociendo que sólo la justicia de Dios por medio de Jesucristo proporciona la solución de todos los problemas de la vida, individuales y sociales.

VI. Ha habido exageración en la crítica que se ha hecho de que en la predicación en Sud América, se ha dado un énfasis exagerado a los dogmas. La primera responsabilidad de las Iglesias evangélicas estriba en el deber de

presentar las grandes verdades del Cristianismo, aparte de los términos que podrían usarse para designar esta clase de predicación.

VII. El aprovechamiento de los servicios de obreros voluntarios en la evangelización, debiera de estimularse en todas las maneras posibles, y debieran estos obreros poseer la mejor preparación que las circunstancias admitan. La ordenación de obreros de escasa preparación habría, en general, que lamentarse.

VIII. Las discusiones argumentativas deben, en general, ser evitadas, pero cuando se realizan en una forma digna y elevada, tienen, sin duda, su lugar en la evangelización de Sud América. Generalmente la prensa pública y no el púlpito ofrece el más apropiado campo para esta forma de propaganda.

IX. Los métodos de evangelización deben de adaptarse a las circunstancias del tiempo y del lugar, sin afectar por eso los principios puros del Cristianismo.

X. El inmenso y precioso servicio rendido por los hospitales cristianos, doctores y enfermeras, en la evangelización, es digno de nuestra sincera atención y más caluroso apoyo.

XI. Un aumento en la circulación de la Biblia es indispensable a la obra de evangelización.

XII. Urge fortalecer y extender la obra de la escuela dominical, quizás la rama más fructífera del esfuerzo evangelizador.

XIII. Deseamos dejar constancia de nuestras sinceras convicciones acerca de la importancia, directa e indirecta como medio de evangelización, de nuestras escuelas diarias evangélicas.

XIV. Dado que el ministro es la piedra de toque para la solución de buena parte de nuestros problemas, recomendamos que sea mejorada, en toda forma posible, su preparación.

XV. Ha llegado el tiempo cuando las fuerzas evangélicas de Sud América pueden y deben cooperar para la realización de una campaña de evangelización que abarcaría todo el continente. A este fin, deben unirse todos los esfuerzos y, en lo posible, el esfuerzo debe ser internacional, efectuándose por medio de la cooperación y acción común de los varios comités regionales, y el doctor Erasmo Braga con los presidentes y secretarios de los Comités Regionales, son nombrados para integrar una Comisión que tendrá a su cargo este asunto.

CONCLUSIONES SOBRE MOVIMIENTOS SOCIALES

I. El Congreso expresa su más profundo interés en todos los movimientos que tienden a la aplicación de los principios de Cristo en el sentido de mejorar la vida física, intelectual moral y social de los miembros de la comunidad, así como de las condiciones e influencias del ambiente.

II. Reconociendo la importancia de la cooperación con las fuerzas oficiales y con otras instituciones en el estudio y solución de problemas sociales

tales como Bienestar del Niño, Higiene Pública, Doméstica y Privada, Vivienda, Diversiones Públicas, Cívicas, Templanza, lucha contra el Juego, la Prostitución, el Analfabetismo, etc., el Congreso recomienda:

- a) Que cada Iglesia lleve a cabo un estudio de las condiciones sociales existentes en el distrito.
- b) Que las escuelas teológicas y normales evangélicas agreguen a sus actuales planes de estudio los cursos necesarios para la preparación de líderes en la obra social.
- c) Que cada uno de los Comités Regionales nombre un Sub-Comité de Servicio Social para el estudio de su campo y para la preparación de un programa de acción.
- d) Que los presidentes de estos Sub-Comités constituyan un Comité Latino Americano para la coordinación y promoción del programa social.
- e) Que el Comité de Cooperación en Nueva York provea en su presupuesto, cuando sea posible, los fondos necesarios para el sostenimiento de un especialista competente para la obra en este Continente, así como para gastos de oficina y viático.

III. Se recomienda que las Iglesias concedan una atención especial a la cooperación con los movimientos locales en favor de la Templanza, proporcionando los líderes, cuando estos falten y dentro de lo posible; que en cada Iglesia se predique por lo menos un sermón anual sobre Templanza y que los pastores procuren que los miembros de su iglesia adopten la abstinencia total.

IV. Desde que Jesús no estableció distinción de jerarquía entre el hombre y la mujer, las fuerzas cristianas deben educar la opinión pública en el sentido de proclamar iguales derechos y deberes para el hombre y la mujer ante la Ley y por las mismas normas de moralidad en su más alta interpretación.

V. Se aconseja seriamente se lleve a cabo un estudio de los problemas de la inmigración, particularmente en la Argentina y el Brasil, tendiente a asegurar a los inmigrantes un ambiente sano y las oportunidades más favorables para el desarrollo económico, social y espiritual.

VI. El Congreso se complace en constatar el creciente idealismo social de los estudiantes universitarios de la América Latina y el celo demostrado por ellos en la aplicación práctica de sus ideales, y recomienda que las Iglesias den los pasos necesarios para establecer más estrechas relaciones prácticas con ellos para la solución de los problemas sociales del Continente.

VII. Recomendamos a todas las fuerzas cristianas que trabajan en el Continente Americano lleven a cabo un estudio de las causas de la guerra y sus remedios; que trabajen y oren incesantemente a fin de que el espíritu de la paz y la práctica de la justicia eliminen del mundo, y para siempre, la terrible maldición de la guerra.

VIII. Jesús nos llama a una hermandad universal. La Paz en la industria y entre las naciones; la seguridad económica para todos; la elevación de las clases carentes de oportunidades; el despertamiento de las razas mantenidas al

margen de la civilización; el enriquecimiento moral de todos los pueblos por el libre intercambio de los descubrimientos científicos y espirituales; la realización completa de nuestras más altas posibilidades humanas. Todas estas cosas deben aguardar a que la hermandad universal sea un hecho reconocido y practicado. El Congreso, por lo tanto, hace un llamamiento a todas las fuerzas cristianas para que limpien sus corazones de toda suspicacia, de todo perjuicio y de todo egoísmo; que comiencen desde ahora a tratar a todos los hombres como hermanos verdaderos; que mantengan encendido el espíritu de la buena voluntad en las escuelas e iglesias por medio de la palabra hablada y escrita; hagan frente a todas las formas de discordia entre los grupos nacionales e internacionales; que establezcan contacto personal con hombres de diferentes creencias, condiciones sociales y afiliaciones nacionales que les permitan obrar como una levadura de hermandad diseminada en todo el continente; estudiar con simpatía las actividades de los hombres y mujeres de otras tierras, a fin de que el trato y el conocimiento elimine toda sospecha y desconfianza, para que en sus respectivos países sean líderes en el desarrollo de una conciencia cuya piedra de toque sea la Regla de Oro de Cristo.

CONCLUSIONES SOBRE MISIONES MEDICAS Y MINISTERIO DE SALUD

I. Aunque reconocemos que en algunas ciudades existen buenos hospitales, médicos muy competentes y adelantos modernos en clínica, no dejamos de ver la necesidad de proveer los centros rurales y otros distritos de esos servicios. Cristo curó enfermos, enseñó y predicó. ¿Podemos omitir uno sólo de estos medios que El empleó? ¿Por qué debe establecerse el servicio médico en Sud América? Porque decenas de miles de leprosos en este continente reclaman la ayuda Cristiana: porque largas extensiones de territorio en algunas repúblicas no tienen un sólo médico; porque muchas ciudades no tienen asistencia médica, o, a lo sumo, cuentan con sólo la visita de un médico una o dos veces por año; porque en una ciudad de cerca de un millón de habitantes no existe un hospital para niños ni cuidado especial de los tuberculosos; porque en un país, por lo menos seis de cada diez niños muoran antes de llegar a la edad de dos años.

Para ayudar a remediar estas condiciones, se recomienda destacar, bajo auspicios interdenominacionales, un médico de gran competencia y especialización para los fines siguientes: realizar un estudio completo de las condiciones higiénicas y de salud en el continente Sudamericano; formular un vasto y comprensivo programa de Higiene Social sobre la base de los estudios que efectúe; servir de consejero experto sobre estos asuntos a las Juntas de las Misiones; cooperar con las fuerzas nacionales que luchan por la salud pública, en extender su programa y propagarlo entre los grupos más abandonados, y preparar a las fuerzas misioneras para el trabajo de Higiene Social y facilitar la formación de Cristianos nativos que se ocupen de promover la Salud Pública.

II. Se recomienda establecer un comité para relaciones con los representantes de la Fundación Rockefeller que trabajan en preparar enfermeras (Nurses) en Rio de Janeiro, que coopere especialmente con las organizaciones evangélicas que procuran hacer extensiva la preparación de enfermeras a otros centros y regiones.

III. Es urgente que las varias Juntas de las Misiones que se hallan fuera de toda acción de conjunto, hagan un estudio completo de sus campos respectivos y de sus recursos en lo que respecta a la responsabilidad de extender el servicio médico y sanitario.

IV. El Congreso se complace en constatar que se han designado representantes en Sud América de la Misión Americana a los Leprosos, y recomienda a los obreros cristianos en el continente que cooperen con esta institución y le proporcionen toda la información posible.

RESOLUCIONES SOBRE LA IGLESIA EN LA COMUNIDAD

I. Dado que las frases del evangelio, el «individual» y el «social» constituyen dos aspectos esenciales y complementarios del evangelio de Cristo, consideramos que ninguna iglesia cristiana llena completamente su misión si no ministra al bienestar humano tanto física como espiritualmente.

II. Hasta hoy día, muy poco se ha hecho por las congregaciones evangélicas en la América del Sur, en cuanto al estudio de las necesidades de las comunidades en las cuales trabajan. Recomendamos, pues, que cuando sea posible, se hagan estudios en las comunidades, y que los pastores se pregunten y pregunten a sus miembros cómo pueden servir mejor a la comunidad en cuyo medio viven.

III. Una de las dificultades capitales que estorban el rápido adelanto de las fuerzas cristianas en la América del Sur es la existencia de una opinión pública cristiana. En vista de que es imposible concebir la mente de Cristo en cuestiones morales, sociales y económicas sin la cooperación de una sana opinión pública, se sugiere a las iglesias que tomen todas las medidas posibles a fin de impulsar el crecimiento de una tal opinión.

IV. Puesto que la América del Sur carece de medios propulsores que vivifiquen la conciencia pública sobre los grandes principios morales, y que por consiguiente, le cabe al púlpito cristiano una responsabilidad mayor, recomendamos que se ruegue a los pastores predicar ocasionalmente sermones especiales sobre cuestiones morales de palpitante interés para la vida de toda la comunidad.

V. Recomendamos que se prepare una serie de libros en español y en portugués, referente a cuanta implicación de carácter social tiene el evangelio cristiano, y que entre estos libros figuren traducciones seleccionadas de las biografías de los hombres y de las mujeres que hayan dado sus vidas en servicio de otros.

VI. Con el fin de estimular y guiar el interés en los aspectos sociales del cristianismo, las Juntas de Misiones harán bien en declarar su actitud frente

a estos problemas, a sus representantes en el campo misionero, y de esta manera contribuir a la formación de una corriente unida de opinión entre los misioneros y pastores nacionales.

VII. Reconocemos la importancia de las obras agrícolas regidas por el espíritu misionero, como una forma de servicio a la comunidad y recomendamos que estas misiones, mediante un esfuerzo directo, o por medio de sociedades agrícolas organizadas, promuevan el bienestar de la vida de la comunidad con la organización de ferias anuales que abarcarían los intereses de toda la comunidad. Semejantes misiones deben impulsar, donde sea posible, el establecimiento de casas y centros para la comunidad.

VIII. Para que los pastores estén capacitados para dar la debida dirección a las empresas de mejoramiento en la comunidad, recomendamos que la asignatura de ciencias sociales formen parte del curso de estudios todos de los seminarios teológicos.

CONCLUSIONES SOBRE LA EDUCACION RELIGIOSA

1.º Se declara ser la opinión unánime del Congreso que nuestros objetivos, materiales, métodos y relaciones personales en la obra educativa, deben estar en la más completa armonía con la mente y el espíritu de Cristo.

2.º Es la opinión de este Congreso que el principio de que la educación religiosa ha de realizarse fundamentalmente por la actividad en la vida religiosa aún más que la instrucción acerca de ella, debe tomar un lugar dominante en toda nuestra educación religiosa.

3.º Se recomienda que se dé especial énfasis a la importancia de las siguientes actividades para la preparación de maestros y líderes:

- a) Escuelas preparatorias modelo.
- b) Cursos breves de conferencias para la preparación de obreros.
- c) Escuelas de Verano de educación religiosa.
- d) Escuelas preparatorias locales.

4.º Recomiéndase que los Comités Regionales de Cooperación en América Latina (viz. Brasil, Río de la Plata, Chile, Países Andinos y parte norte de Sud América), nombre cada uno un Comité Regional de Programa de Estudios en el que estén representadas las diferentes denominaciones que trabajan en las respectivas regiones. Cada Comité elegirá su propio Presidente. Los Presidentes de estos diferentes Comités regionales constituirán un Comité Central de programa, que estará en correspondencia con consejeros británicos y norteamericanos (Comité Unido de Consejo sobre materiales y métodos de educación religiosa en el campo misionero). El Comité Central de Programas en unión con los comités regionales de Programa estará autorizado:

- (1) A hacer un estudio completo de los actuales programas de educación religiosa de todos los tipos en las iglesias locales, incluyendo educación religiosa entre semana, y a formular un programa completo y acabado de la educación religiosa para la iglesia local.
- (2) Examinar de nuevo todos los programas existentes y todos los materiales para la educación religiosa en la iglesia local y

- (a) Desarrollar en cuanto sea posible, con los materiales existentes, un programa provisional para la obra de educación religiosa tal como ahora existe, indicando qué material suplementario hace falta.
- (b) Bosquejar sobre la base de las conclusiones aprobadas (1.º, «arriba»), un programa nuevo y completo de educación religiosa para la iglesia local y sus actividades, el cual proveerá para todos los elementos de un programa modelo, incluyendo la preparación de directores..
- (3) Examinar de nuevo todos los programas existentes para la educación religiosa en las escuelas diarias e internados y después de las consultas más amplias posibles, trazar un programa nuevo y completo.

5.º Las peticiones de material suplementario para el programa provisional y los bosquejos de programas nuevos y completos para la iglesia local y sus actividades, así como para las escuelas diarias u internados, se dirigirán al Comité de Cooperación en América Latina, con la solicitud de que procure su producción.

6.º Recomiéndase que algún organismo central que sea designado por el Comité de Cooperación reciba la solicitud de recoger datos sobre planes y métodos para estimular y mejorar la educación religiosa en el hogar y para distribuir estos informes de la manera más amplia posible haciendo recomendaciones al Comité acerca de la literatura adicional cuya necesidad se siente.

CONCLUSIONES SOBRE LITERATURA

1. Este Congreso llama la atención de las juntas misioneras y de las iglesias cristianas a la oportunidad excepcional y el valor inmenso que la prensa tiene como instrumento de evangelización, por cuyo medio nuestro mensaje puede ser llevado a todas las partes del continente y adaptado a todas las clases sociales excepción hecha de las completamente analfabetas.

2. Este Congreso recomienda que toda sociedad misionera asigne anualmente para producción y circulación de literatura evangélica y evangelística una suma fija, procurando que alcance a un diez por ciento de sus gastos anuales totales.

3. La literatura original debe ser preparada principal si no exclusivamente por nacionales.

4. La traducción en español y portugués debe ser caracterizada por su adaptación a las circunstancias y medio ambiente intelectual de los pueblos latino americanos.

5. Opinamos que en lo que se refiere a traducción de obras extranjeras, puede obtenerse mejor resultado si colaboran dos personas, una que posea el idioma original de la obra y otra que domine el idioma en que se traduce.

6. Sería muy deseable promover concursos premiados de literatura para estimular la creación literaria, que surjan autores, y crear una literatura nacional, presentada preferiblemente en forma histórico-novelesca entre tales temas como estos: El valor social de la vida de Cristo, algún Principio funda-

mental del Cristianismo, Frutos de la Verdadera Tolerancia, de la Verdadera Libertad, Ciudadanía Cristiana, etc.

7. Este Congreso llama la atención de los encargados en producir literatura evangélica sobre la conveniencia de evitar en los títulos de los libros y en los nombres de las casas publicadoras términos que sugieran carácter sectario o aun religioso, a no ser que la obra así lo requiera propiamente.

8. Este congreso recomienda al Comité de Cooperación la publicación de un catálogo descriptivo de toda la literatura evangélica disponible con el objeto de facilitar la selección de libros convenientes a aquellos que viven donde no hay puestos de libros evangélicos.

9. Este congreso recomienda al Comité de Cooperación el nombramiento de un secretario de publicaciones que haya tenido experiencia en esta clase de trabajo en el campo evangélico, con el fin de que sirva de puente de contacto entre los lugares de venta y las casas publicadoras, y promover la producción y circulación de literatura cristiana en todas sus formas, sirviendo además de consejero en detalles sobre economía en la publicación, presentación de las publicaciones, y lugar donde deben publicarse.

10. Este Congreso recomienda al Comité de Cooperación que investigue la posibilidad de reunir una conferencia de editores y libreros evangélicos tanto de las misiones que cooperan como de las que no cooperan, para discutir los problemas prácticos de circulación amplia de nuestra literatura, y si lo encuentra posible, convocar tal conferencia.

11. Opinamos que en todo futuro congreso análogo a este se debe procurar la presencia de editores y libreros que se dedican a la literatura evangélica con el fin de que puedan discutir conjuntamente sus especiales problemas.

12. Este congreso recomienda que se den los pasos necesarios por medio del Comité de Cooperación para obtener datos exactos tocantes a la compra y venta anual de literatura evangélica en cada centro, del capital invertido, y de todos aquellos datos estadísticos concernientes al aspecto económico de este departamento y poner tales conocimientos a disposición de las juntas misioneras de los libreros y casas publicadoras que por ellos se interesan.

13. Recomendamos que el congreso conteste a los cablegramas recibidos de la Sociedad Bíblica Británica y Extranjera y al señor Stephen J. Menzies, dándoles las gracias por sus generosas ofertas de ediciones especiales, de porciones de la Sagrada Escritura y sugerimos que las cincuenta mil copias de los Evangelios ofrecidos por el señor Menzies sean distribuidas por los comités regionales.

14. Este congreso está convencido por resultado de largas experiencias que la Biblia ejerce una función importante como factor de evangelización en regiones no ocupadas por grupos organizados de cristianos.

15. Este congreso llama la atención de las sociedades bíblicas sobre el hecho de que dados los cambios en Sud América es deseable que los precios de

venta de las Sagradas Escrituras se vayan gradualmente reajustando hasta aproximarse en lo posible al costo de producción y distribución.

16. La vista de la confusión creada por la circulación de diferentes versiones de la Biblia en español y portugués este congreso recomienda a las sociedades bíblicas la conveniencia de circular en dichas regiones una sola versión. Recomendamos también a las sociedades bíblicas que consulten con los expertos nacionales de la América Latina acerca de la sabiduría práctica de revisar y acomodar las traducciones actualmente en circulación de tal modo que asegure este resultado.

RESOLUCIONES SOBRE RELACIONES ENTRE OBREROS NACIONALES Y EXTRANJEROS

I. Algunas de las dificultades que a veces se han suscitado entre obreros nacionales y extranjeros han sido la consecuencia de la primitiva inexperiencia misionera de ambas partes, ya sea de parte de extranjeros o de nacionales. En lo que se relaciona con los nuevos misioneros que vienen al campo ahora, esta situación podría en gran parte corregirse por medio de la instrucción que se diera a los misioneros antes y después de su establecimiento en sus campos de trabajo.

A este fin recomendamos:

- 1.º Que los nombramientos del campo misionero se hagan con suficiente anticipación para los efectos de la debida preparación de los misioneros.
- 2.º Que en su propio país los misioneros se inicien en cursos de fonética en general y geografía, historia y psicología de sus respectivos campos.
- 3.º Que el primer año en el campo sea dedicado al estudio de la lengua del país, prefiriendo para ello algún colegio de idiomas, donde haya cursos asociados. Debería darse atención particular a la historia, las tradiciones y la geografía del país. Donde no exista semejante colegio, el nuevo misionero debería dedicarse de un modo especial a un estudio cuidadoso de la lengua.
- 4.º Que se tenga mucho cuidado de enviar a los campos misioneros que estén capacitados para adaptarse a las circunstancias del lugar y al temperamento de las gentes.

II. El «Modus Operandi» adoptado por las Misiones y la Iglesia Presbiteriana del Brasil nos ofrece la solución para todos los casos en los cuales la organización es nacional y completa en lo que se refiere a su autonomía.

III. Para las iglesias que prefieren el régimen de cooperación con las Juntas Extranjeras, el plan de cooperación que ha sido adoptado por las Juntas de las Iglesias Metodistas parece recomendable y factible; si bien deben merecer toda consideración los obreros nacionales dentro de los límites de este plan.

IV. Las contribuciones dadas por las Misiones a favor de la obra nacional no deberían ser donadas directamente a obreros nacionales como individuos, sino

a la iglesia nacional o a la más alta autoridad financiera responsable del trabajo.

RECOMENDACIONES DE LA COMISION DE PROBLEMAS RELIGIOSOS ESPECIALES

I. Con el fin de que los obreros cristianos en Sud América estén en condición de identificarse tan íntimamente como sea posible con la vida nacional de los países donde trabajan y comprender los problemas y las aspiraciones nacionales, recomendamos que se proporcione a estos obreros oportunidades especiales para el estudio del Catolicismo romano, y la historia, literatura y sociología sudamericanas.

II. En vista de los conceptos equivocados que prevalecen en Sud América con respecto a la verdadera naturaleza de la religión y los profundos prejuicios que, en consecuencia de estos conceptos, arraigan en multitud de personas con respecto a la parte litúrgica del Cristianismo parecería deseable que las «conferencias sin culto» debieran de reconocerse como un legítima método de evangelismo, cuando por su intermedio se pudiera presentar el evangelio a personas a quienes el culto, como generalmente se celebra, no despierta interés.

III. En vista de que existen en todos los importantes centros, grupos de personas que pertenecen especialmente a las clases educadas, quienes, a pesar de ser cristianos o de estar interesados en el Cristianismo de una manera general, no están dispuestos a asociarse con alguna de las iglesias existentes, recomendamos que hombres especialmente preparados sean destinados para trabajar con estos grupos con el fin de llevarlos a una experiencia más completa de Jesucristo, y, por un procedimiento gradual y natural, conseguir que den amplia expresión a su fe.

IV. A fin de poder profundizar la conciencia del pecado en la mente de nuestro pueblo, recomendamos que se dedique especial atención a la presentación de las obligaciones morales y sociales a la luz de los principios de Jesucristo, para que así cada uno pueda juzgarse a sí mismo de acuerdo con su mente a las normas de Cristo, reconociendo su culpa y su responsabilidad personales y tratando de recibir fuerza de lo alto para poder cumplir sabialmente con su deber.

V. Consideramos que la propagación del espiritismo y de la teosofía en varios países de Sud América, junto con el nuevo interés en los problemas religiosos que hace resultar este informe, constituyen la evidencia de una reacción contra el materialismo y de un profundo sentimiento de la necesidad de compañerismo espiritual, y opinamos que esto constituye un llamamiento para que interpretemos de nuevo y más ampliamente el lugar que debiera de ocupar Jesucristo en todo proceso mental que tenga que ver con la solución de los problemas humanos, reafirmando nuestra convicción de que El puede satisfacer todos los anhelos del corazón humano.

VI. Consideramos, además, que el momento actual clama por una viva

presentación de la Cruz de Cristo, no sólo como un símbolo del destino que le cupo al Maestro, sino como símbolo de su triunfo sobre las fuerzas organizadas del mal y, a la vez, como símbolo de todo cristiano, de su consagración absoluta a Dios y a la verdad y de muerte, a toda indigna pasión y ambición egoísta mientras viva, para que se implante el Reino de Dios en la tierra.

RESOLUCIONES SOBRE COOPERACION Y UNIDAD

I. Este Congreso llama a todos los creyentes cristianos de Sud América a recordar continuamente que somos el cuerpo del cual Cristo es la Cabeza, y que la lealtad y la devoción hacia nuestra Cabeza nos mantendrá dentro de los vínculos de la más estrecha fraternidad. Por lo tanto incesantemente buscaremos la unidad del Espíritu en el vínculo del amor. En todos los asuntos, cuando no seamos de la misma opinión, « recordaremos diferir pero estaremos resueltos a marnos. »

II. Damos gracias a Dios por los éxitos que han alcanzado nuestros esfuerzos de cooperación por todo este Continente, reconocemos el valor de estos esfuerzos unidos y promoveremos tales empresas donde quiera que sea posible.

III. Para la intensificación del sentido de comunión recomendamos:

- a) El uso frecuente de la «Semana de Oración» con un programa apropiado a nuestras necesidades;
- b) El uso frecuente de las columnas de la prensa religiosa para explicar e ilustrar el deber de la cooperación, y el valor de ella.

IV. Reconociendo el gran valor del acercamiento personal para el fomento de la buena voluntad, solicitaríamos con todo entusiasmo la adquisición de terrenos apropiados y dotados de comodidades para la celebración de conferencias y campamentos de verano, para estudio, culto y recreación en los mismos.

V. Pero sobre todo, insistimos encarecidamente en que se designe un Secretario de Cooperación que dedique todo su tiempo a la obra española en la América del Sur.

VI. Recomendamos que se den pasos definitivos por medio del Comité de Cooperación en la América Latina con el fin de conseguir un Hímnario Evangélico en castellano para Sud América y los países vecinos, y que semejante hímnario se provea también en lengua portuguesa.

VII. Por las grandes ventajas que tendría para las clases intelectuales solicitaríamos otra vez la creación anual de un curso de conferencias especiales que dieran la interpretación evangélica de los grandes problemas del día que todas las denominaciones en cada comunidad estudiantil se unan para sostener un hombre preparado y competente que pueda servir a dicho grupo, es decir, a la clase intelectual.

VIII. Nos proponemos llevar a las diferentes actividades de las iglesias el espíritu de intercesión a favor de todos nuestros creyentes, con el fin de que nuestros propios esfuerzos lleguen a ser sentidos y conocidos como partes de la común tarea de todos.

IX. Insistiríamos en la necesidad de desarrollar seminarios de unión evangélica de enseñanza superior, donde fuese posible y sobre bases internacionales con asignaturas de ciencia social e idiomas y donde los nuevos misioneros puedan conseguir una especial preparación para sus trabajos.

X. Hay ciertos campos especiales que requieren un trabajo de cooperación tales como (a) la obra entre los indios, (b) obra médica y de agricultura, y (c) el acrecimiento a las clases estudiantiles y de profesionales.

XI. Prestaríamos nuestra aprobación a la creación de centros para publicaciones de carácter cooperativo y al mantenimiento de librerías y periódicos en común, etc., y la producción cooperativa de mapas bíblicos y que satisfaga las necesidades existentes.

XII. Este Congreso aconseja que las iglesias sean conocidas bajo un nombre y que el nombre propio de la denominación sea colocado entre paréntesis de manera que se lea «La Iglesia Evangélica en Brasil (Presbiteriana)», «La Iglesia Evangélica en Brasil (Metodista)», etc.

XIII. Recomendaríamos la creación de cuerpos consultivos de las Misiones y la Federación de las Iglesias Nacionales, donde quiera que sea posible.

XIV. Recomendamos que los Comités Regionales y otras organizaciones cooperativas de las iglesias en Sud América deberían estudiar con cuidado, las cuestiones obreras y otros movimientos sociales y económicos que afectan a la obra de la Iglesia de Cristo.

XV. Conscientes del gran valor que tiene para nuestras Iglesias la juventud, y deseosos de poner en beneficiosas relaciones mutuas las varias sociedades religiosas para jóvenes, recomendamos el enlace de estas sociedades en una federación general, como se ha hecho en Méjico.

RESOLUCION

El Congreso desea expresar su más sentida gratitud por los amables y eficientes servicios prestados por la Comisión Local de Arreglos que no escatimó esfuerzos para asegurar al Congreso una hospitalaria bienvenida y para hacer que su estadía en Montevideo fuese agradable y provechosa. El Congreso reconoce además, con sincera gratitud, la bondad de los funcionarios públicos del Uruguay quienes prestaron a los congresales toda la ayuda que un funcionario público correcto puede dar. Agradecemos también a todos los amigos de Montevideo, tanto nacionales como extranjeros, que tan bondadosamente nos han recibido; a la dirección del hotel donde hemos sesionado y la prensa que ha procurado dar información completa y exacta de los asuntos presentados en las sesiones. De igual modo, reconocemos agradecidos la bondad del Ministro Norteamericano manifestada en la recepción que tan hospitalariamente ofreciera al Congreso. Y sobre todo, el Congreso desea expresar humildemente su gratitud a Dios quien nos ha congregado aquí, de cuya presencia hemos tenido consciencia y a cuya dirección para toda nuestra vida y obra nos sometemos nuevamente, al separarnos para seguir nuestros respectivos caminos.

TALLERES GRAFICOS
" LA DEFENSA COMERCIAL "
Plaza Independencia, 717
(C. Norte)

(Translation of an article which appeared in "El Orden", a daily paper of Buenos Aires, Argentina, Saturday, January 10, 1925)

"THE DEAN OF THE FACULTY OF LAW IN THE UNIVERSITY OF LA PLATA REFUSED AN INVITATION TO ATTEND THE CONGRESS ORGANIZED BY THE MISSIONARIES OF THE YANKEE CHURCH. HE BELIEVES THAT THE ACTION OF THESE CHURCHES MEANS THE EXTENSION AND STRENGTHENING OF THE MATERIAL POWER OF NORTH AMERICA.

Dr. Alfred L. Palacios, Dean of the Faculty of Law of the National University of La Plata, has been especially invited by Dr. Samuel Guy Inman, Director of the review "The New Democracy", of New York, to attend the Congress organized by the Christian churches of the United States, which will be held in Montevideo from March 26th to April 8th of this year for the purpose of studying the problem of education in America.

Dr. Palacios has refused the invitation in the extensive and interesting note which we publish herewith:

"I thank you for your attentive and kind invitation to the Congress undertaken by the Christian churches, which is to be held in Montevideo March 26th to April 8th of the present year and which will occupy itself with a study of the problem of education in America. I have no objections to make to the cultural and moral purposes of that Congress, whose program I have just read. But I believe, and I beg of you to tell me to express my feelings with the greatest frankness, that the influence and the work which you are carrying on in South America, implies, in spite of purposes to the contrary, the extension and strengthening of the material power of North America over these peoples. You North Americans have a graphic and undeniably true expression, that "commerce follows the flag," and the same principle may be applied even more broadly to this form of influence.

"Your circle does not represent, unfortunately, the power or the dominating tendency of your country, which belongs to capitalism and the political sphere. Therefore, your work is subject, inevitably, to those other forces which, in the long run, must utilize it for their own purposes. It is true that your own work, especially in "The New Democracy," is impartial and of an elevated and exemplary character, on behalf of the Christian churches whose work is so meritorious. On the other hand, for acquiring a knowledge of the social situation and of the moral and intellectual needs of South America, it is the most suitable manner for North America to secure a peaceful penetration. The propaganda and religious and moral work of the churches neutralizes the absorbing and invading character of Yankee capitalism, since they ratify the existence of capitalism and prepare the ground for new advances.

"You will remember that the Spanish conquerors were also accompanied by missionaries, who, far from impeding the acquiring of dominion, were their best helpers and consolidated by the preaching of the Gospel the conquests carried out by the sword. Naturally, I do

not wish to suppose that this is repetition of the same thing, but one must confess that there are certain analogies between the two. And this is practically unavoidable, in spite of their good intentions. You people have at your service three elements which constitute formidable means of conquest: riches, unity and decision. In any case where you develop your program, it will result in a process of annexation, more or less moral or material. In order that this might not be the result, the United States would have to have a very high ideal of altruism. And it is well known that, at present, your country is not characterized by this ideal, but that it tends, rather, to exclusiveness and to live for itself. We, who lack power, possess that ideal and I trust that we may continue to exercise the right.

"It is clear that it would be a beautiful ideal to unite the external progress and energy of North America with the idealism of the Latin: but you, on the one hand, show no tendency to accept that union, and Latin America, on the other, has no unity in itself. To make the union of these forces possible in the future, it would be necessary that North America should leave off contemplating itself, exclusively, and following after its own material advantage to the exclusion of all else. It, on the other hand, your country should look out on the rest of the world and try to advance the welfare of other peoples, and desire the well-being of humanity, the day might come for the union of all America and the fusion of energy with idealism, and this would create a new order of things in the world which would displace, immediately, the hub of civilization, transferring it from the old to the new continent, and it would cause human destiny in the future to revolve around this new social democracy.

"Referring, finally, to the doctrinal aspect of the Congress, I must confess that I would not feel very happy in the company of the Christian churches. Although I do not reject essential human principles, which are in religion, and although I accept, especially, the idealistic spirituality of Jesus, I cannot submit to the dogmas of any religion which limits independence of thought and which carries the interests of this life beyond the tomb. Remember that Emerson, in spite of his fundamental religiosity, could not stand Unitarian dogma, although this is one of the broadest of Protestant sects. This same concept, although it is not clearly formulated, constitutes the sub-consciousness of our peoples, in whom there is a latent religious feeling but who feel a reaction against all forms of dogma and are open only to human idealism.

"You will understand that should I take part in this Congress, I would have to give expression to all these feelings which, as will be readily seen, would be out of tune with my surroundings and it is better, therefore, that I refrain from attending the Congress.

"Thanking you cordially for your kind invitation, allow me to decline for the reasons reduced above.

"With due consideration, etc. etc. (Signed) Alfredo L. Palacios

S. G. Inman
AMERICAN SECTION

THE

COMMITTEE ON COOPERATION IN LATIN AMERICA

REPRESENTING THE AMERICAN AND CANADIAN MISSION BOARDS WORKING IN LATIN AMERICA
25 MADISON AVENUE, NEW YORK

FEB 25 1925

OFFICERS

Mr. Speer

*ROBERT E. SPEER, CHAIRMAN
*WILLIAM I. HAVEN, VICE-CHAIRMAN
BISHOP WM. CABELL BROWN, VICE-CHAIRMAN
JAMES H. POST, TREASURER
*SAMUEL G. INMAN, EXECUTIVE SECRETARY
WEBSTER E. BROWNING, EDUCATIONAL SECRETARY
JUAN ORTIZ-COZZALES, EDITOR SPANISH PUBLICATIONS
GEORGE F. HOWARD, SUNDAY SCHOOL SECRETARY FOR
SOUTH AMERICA
DWIGHT H. DAY, CHAIRMAN, COMMITTEE ON FINANCE
ALFRED C. BINEAD, CHAIRMAN, COMMITTEE ON SURVEY
*FRANK K. SANDERS, CHAIRMAN, COMMITTEE ON EDUCATION
*HARRY FARMER, CHAIRMAN, COMMITTEE ON LITERATURE
ERNEST F. HALL, CHAIRMAN, COMMITTEE ON HOME BASE
W. C. LANDES, CHAIRMAN, BUNDAY SCHOOL COMMITTEE
*C. S. DETWEILER, CHAIRMAN, COMMITTEE ON WEST INOIE
*GEO. H. BARCOCK, CHAIRMAN, MEXICAN COMMITTEE
*W. R. WHEELER, CHAIRMAN, COMMITTEE ON BRAZIL

EXECUTIVE COMMITTEE

J. L. BARTON
MRS. F. S. BENNETT
BISHOP JAS. CANNON, JR.
S. H. CHESTER
O. D. FORBYTH
TITUS LOWE
BISHOP F. J. MCCONNELL
JOHN MCDOWELL
E. H. RAWLINGS
MISS IRENE SHEPPARD
MRS. K. S. WESTFALL
AND THOSE MARKED WITH ASTERISK

OFFICE OF EXECUTIVE SECRETARY
25 MADISON AVENUE, NEW YORK CITY
CABLE ADDRESS "STUDENT"
TELEPHONE MADISON SQUARE 9880

February 18, 1925

Dear Friend:

This may be the last communication which can reach you before we sail for the Montevideo Congress. Let us call your attention to several facts.

1. The proof sheets of the reports which have been mailed to you are your copies for the Congress and must be taken by you to Montevideo. Only a sufficient number to supply one set to each delegate has been printed. It is therefore imperative that you bring these reports to the Congress itself. Of course each delegate will have studied and marked these reports before he arrives at Montevideo in order to discuss them helpfully.
2. We are enclosing your credentials for the Congress. You will please present these at the Registration Office at the Hotel Pocitos on your arrival in Montevideo when they will be exchanged for tickets of admission. Only those holding such tickets will be admitted to the sessions of the Congress.
3. All sessions of the Congress, unless otherwise announced, will be held in the Hotel Pocitos which will be general headquarters for the Congress. The Hotel will be closed to other guests on March 24th, from which time it will be open only to the delegates and visitors to the Congress. The Nationals of South America who are delegates will be entertained gratis at Hotel Pocitos from March 28th to April 8th as guests of the Committee on Arrangements. All other delegates will be expected to pay for their accommodations at the rate of \$4.50 Uruguayan per day, American plan.
4. A large company from the United States, consisting of about forty delegates, are sailing on SS SOUTHERN CROSS February 28th, arriving in Rio de Janeiro March 12th. The Secretary can be reached by cable during the company's visit in

Brazil (March 12-March 21) (Address BIBLES, Rio de Janeiro) or by mail (Care Prof. E. R. Braga, Caixa 260, Rio de Janeiro, Brazil). This party, with a considerable number of the Brazilian delegation, will sail on the RE VITTORIO from Santos on March 21st, arriving on March 24th at Montevideo. We are expecting the European delegates to join this party at Rio de Janeiro and that the delegations from the West Coast of South America and the River Plate District will arrive at Montevideo either for the opening of the Educational Conference, March 25th, or certainly by Saturday, March 28th.

The first official session of the Congress is to be held Sunday afternoon, March 29th. The first commission reports will be given Monday and the Congress will close the afternoon of April 8th.

You will be glad to know that all American Societies are sending their full quota of delegates, some of the British Societies will be well represented, three delegates are coming from Spain, two from France and one from Portugal.

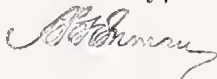
Among the invited guests outside evangelical circles who have definitely accepted are, Gabriela Mistral, Enrique Molina, and Salas Marchant of Chile, José Calvez of Peru, Carneiro Leao of Brazil, Ernesto Nelson of Argentina and several others. All of these have indicated their deep interest particularly in the discussion of the purely spiritual problems. Dr. Alfredo Palacios is the only invited guest who has refused our invitation. Since you may have seen something of this in the press, a copy of his letter is enclosed. You will recognize that it is written in a good spirit and expresses, unfortunately, a considerable sentiment in South America - a sentiment, however erroneous, that it would be unwise not to take into account or to deal with sympathetically.

We feel sure that the provision for hearing the opinions of South American leaders outside our own limited circle concerning the burning problems of the Continent is the right one. All of these friends have been told very clearly that this is an Evangelical Congress, but that besides the consideration of our own problems, we hoped the Congress might furnish a forum for a frank and free discussion of the great religious and social problems that are confronting that Continent and the world. Besides being a place where the evangelicals themselves can talk over their own questions, the Congress presents an opportunity for a great venture in spiritual and international brotherhood. We trust that its program will be as broad as the Master that we undertake to follow. Let us be willing to face facts whether they are agreeable to us or not. Let us openly covet

whatever criticism may help us to better understand the problems connected with the spiritual life of South America. The enclosed topics for prayer will help us to approach the Congress as a great spiritual venture where all honest opinions are welcomed and where Christ-like solutions are sought.

With prayer for a profitable voyage and a great meeting at Montevideo,

Yours faithfully,



IE: L*
enclosures-

EDUCACIÓN

REVISTA PEDAGÓGICA MENSUAL
ARTE, LITERATURA Y CIENCIAS

OFICINAS: DURAZNO, 1773 MONTEVIDEO - URUGUAY

DIRECTOR:

Venus González Olaza

COLABORADORES

Ramón P. Díaz - Dr. Emilio Frugoni - Dra. Paulina Luisi - Leonor Hourticou - Enrique Reyes - Dr. Santín C. Rossi - Horacio Dura - Rafael Schiaffino - Enrique Rodríguez Fabregot - Antonio Camacho - Clemente Estable - Rufino Blanco y Sánchez (España) - José Enrique Mochó - Hipólito Coirolo - Andrés R. Pariente - Horacio Maldonado - María Emilia Aguiar - Otto Niemann - Rofael Pavaro - Enriqueta Compte y Riqué - Sabas Olazola - Benito Pons - Antonio de Ignacios - Dr. Nicolás Leone Bloise - Prof. Henry de Gilbert (Francia) - Sebastián Morey.

Correspondencia de todo el mundo. — Traducciones especiales. — Colaboraciones inéditas. — Ilustraciones gráficas. — Información oficial.

Ilustraciones de CANDELA y MICIANO

SUMARIO

Nuestra escuela, frente a la Ideología pedagógica moderna. - Sobre Instrucción y Educación Sexual, del Dr. Nicolás Leone Bloise - La muñeca en España: Como se construye una muñecota, de Carmen Barradas - La moralidad entre la muchachada alemana; Die Moral der Deutschen Jugend (2.ª parte, continuación) 6.ª La educación y la religión en Alemania: el protestantismo a) Ni solidaridad ni altruismo! b) Visión política de Bismarck, c) ¿Cuándo se imponen las dictaduras? d) ¡El caso del catolicismo! e) Alsacia y Lorena y el protestantismo Alemán f) Catolicismo político y catolicismo religioso g) La expulsión de las congregaciones en Francia h) Laicismo y Chauvinismo, de Henry de Gilbert (Escrito y traducido del francés, especialmente para "Educación") - Cristianismo con sentido social: a) Conservantismo y Jacobinismo b) Errores del cristianismo latinoamericano c) aspecto de la religión d) Todavía es posible la reconquista e) Cristianismo estético y dilectantismo religioso, de Gabriela Mistral. - Arte, Literatura y Ciencias: En tierras españolas: a) Suburbio, b) Un día nublado, de Antonio de Ignacios. - La influencia del comercio y su evolución en la vida de los pueblos, del Prof. Rafael Mautone. - Información oficial.

ADVERTENCIAS

La Dirección de "EDUCACION" no se responsabiliza sino por las publicaciones propias o que aparezcan sin firma, y que se considerarán como suyas; la responsabilidad de las que aparezcan suscriptas por personas extrañas a la Dirección de "EDUCACION", corresponderá exclusivamente a sus autores.

Publiquense o no los trabajos que se remitan para "EDUCACION", los manuscritos originales no serán devueltos en ningún caso.

Para todo lo concerniente a "EDUCACION", dirigirse al Director.

LOS TRABAJOS DE ESCRITORES EXTRANJEROS SIN ORIGEN DE TRANSCRIPCIÓN EXPRESADO, SON INEDITOS.

LAS TRADUCCIONES PERTENECEN EXCLUSIVAMENTE A NUESTRO CUERPO DE TRADUCTORES.

TODAS LAS PRODUCCIONES PUBLICADAS EN NUESTRA REVISTA Y QUE FIRMAN ESCRITORES NACIONALES SON INEDITAS Y ESCRITAS ESPECIALMENTE PARA "EDUCACION".

TRADUCTORES

Del Francés, Italiano, Inglés, Alemán, Portugués y Esperanto.

SUSCRIPCIONES

CAPITAL	INTERIOR	EXTERIOR
Año \$ 6,00	Año adelantado \$ 6,00	Año adelant . \$ 7,00

NUMEROS SUELTOS:

Del mes corriente \$ 0,50	Atrasados \$ 1,00
-----------------------------------	---------------------------

Su mano se enseña para rogar al público su protección de lástima!

—¡Para comer!...

La "Buena Ventura", creadora del miedo por sugestión; la palabra de misericordia en sus labios morados. La mirada de fulgores débiles con la humildad vencida de su raza, a pesar del color rojo o verde con que se destacan siempre, como el dinero, con el que adornan sus ropas, sus cuellos, y sus orgullos de grandeza...

Amor, libertad, maternidad, castigo, culpa, maldición, ruina de todos los países por donde van para ser mal recibidos!

Presentimiento de robo y palabras árabes en la llegada fatal de las emigraciones trágicas!

Y siempre con el pretexto de: ¡Una limosna para mi hijo, que tiene mucha hambre!...

Antonio DE IGNACIOS.

DE GABRIELA MISTRAL
CRISTIANISMO CON SENTIDO SOCIAL



UN aspecto doloroso de la América Latina en este momento, es el divorcio absoluto que se está haciendo entre las masas populares y la religión, mejor dicho, entre democracia y cristianismo. Como la punta de las reformas más agudas la ha dado la dictadura rusa aterrizante, los discípulos de la estepa consideran parte de sus programas no ya la arreligiosidad, sino la impiedad franca, solidaria de esta vergüenza rusa; en la Navidad del año pasado, recorrió las calles de Petrogrado una procesión grotesca, en la que los fundadores de las religiones, Cristo entre ellos, iban personificados con mamarachos.

Sabido es que el pueblo rusa era, hasta hace poco, uno de los más creyentes de la tierra. Sus jefes, al realizar el cambio de las instituciones, no debieron deseuar en él groseramente el sentido religioso de la vida, sino hacer en él una especie de depuración espiritual, limpiando el culto de superstición, elevando el cristianismo del mujik.

Pero esos jefes, en el aspecto político, han hecho dar a su raza el salto mortal sobre el abismo, cambiando el czarismo brutal, por la dictadura bolchevique, brutal también. La raza sin matices que es la eslava, dió también el salto trágico del misticismo más agudo a la impiedad más cínica. El contagio viene, pues, de la estepa; y como la nuestra también es una raza sin

matices —eso que da la cultura exquisita— el caso se reproduce con semejanza muy próxima.

CONSERVATISMO Y JACOBINISMO

Es grato leer en el libro de un pedagogo norteamericano de tantos quilates como el rector de la Universidad de Columbia, un elogio de la religión como parte integrante de la educación y también como elemento propicio para la solidez de un pueblo. He leído eso con cierto estupor, porque en nuestra América del Sur el liberal es casi siempre un jacobino.

El jacobino podría definirse así: es el hombre de una cultura mediocre o inferior, sin ojo fino para las cosas del espíritu, el “denso”. No ha advertido que la religión es uno de los aspectos de la cultura y que ha contribuido a la purificación del alma popular. Así, él rechaza lo religioso como factor de educación individual, y lo rechaza, de igual modo, como factor social; confunde, el muy burdo, religión con superstición, lo cual es algo parecido a confundir los marionettes con la tragedia griega.

ERRORES DEL CRISTIANISMO LATINOAMERICANO

Pero si el pueblo ruso, y con él los nuestros, el mexicano o el chileno, han abandonado con tanta facilidad la fe de sus mayores, dejándose convencer por sus violentos “leaders”, hay que pensar, con la más infantil de las lógicas, que se les han presentado razones de un enorme poder convincente. No se arranca con esa facilidad una vieja fe, que ha nutrido a tautas generaciones, ni se destiñe ante una masa con esta rapidez una institución de excelencias poderosas.

El deber del cristiano es, en este caso, no lanzar apóstrofes iracundos y desesperados, sino hacer un análisis agudo, como el que se hace después de una derrota, para ver en qué ha consistido la fragilidad de un sentimiento que creíamos eterno.

Yo, que he anelado en el catolicismo, después de años de duda, me he puesto a hacer este buceo, con un corazón dolorido, por lo que mi fe pierde, pero a la vez con una mente lúcida, deseando, más que condenar, comprender el proceso.

Lo que he visto es esto: nuestro cristianismo, al revés del anglosajón, se divorció de la cuestión social, la ha desdeñado, cuando menos, y ha tenido paralizado o muerto el sentido de la justicia, hasta que este sentido nació en otros y le ha arrebatado a sus gentes.

Una fe que nació milagrosamente entre la plebe, que sólo con lentitud fué conquistando a los poderosos, estaba destinada a no olvidar nunca ese nacimiento. Pero a la vez de respetar esta tradición popular, tenía el deber de mirar que, fuera de su origen, la llamada plebe, que yo llamo el pueblo maravilloso, es, por su vastedad, el único suelo que la mantendría, inmensa, haciéndola reinar sobre millares de almas. Las otras clases, por selectas que sean, le dan un pobre sustento, y toda religión ha aspirado siempre al número, lo mismo que toda política. Pues bien, ni por tradición ni por cálculo sagaz, nuestro cristianismo ha sabido ser leal con los humildes.

ASPECTOS DE LA RELIGIÓN

Yo sé muy bien que no es la ayuda social la más alta de una religión; sé que Santa Teresa, la mística, es una expresión religiosa más alta que una sociedad de beneficencia católica, y que San Agustín es mayor que San Vicente de Paul, porque la santa y el enorme teólogo recibieron lo más alto: el mensaje divino dentro de la carne. Pero a las cumbres de la religión, como a los Himalayas de la geografía, no asciende sino un puñado de hombres.

La fe de Cristo fué, entre la plebe romana, y sigue siéndolo para el pueblo hoy, una doctrina de igualdad entre los humanos, es decir, una norma de vida colectiva, una política (ennoblezamos alguna vez la palabra manchada). Tal aspecto de la religión, el que más importaba a las masas, no se hizo verdad entre nuestros países. La acción social católica en la Argentina es ya intensa; en Chile, hace cosa estimable, pero no lo suficiente todavía, y en otros países, que prefiero callar, no existe.

El pueblo trabajador se ha visto abandonado a su suerte, en una servidumbre sencillamente medioeval, y ha acabado por hacer este divorcio entre religión y justicia humana. Han ido

hacia él los agitadores a declararle que el cristianismo es una especie de "canto de sirenas", con el cual se quiere adornecer sus ímpetus para las reivindicaciones; los "leaders" le han asegurado que la búsqueda del reino de los cielos es incompatible con la creación de un reino de la tierra, es decir, del bienestar económico.

El pueblo no es heroico, es decir, no es la carne del sacrificio que han sido sólo los hombres sublimes, y no debía esperarse de él que, ante la elección, optara por el otro...

Los malos pastores le han dicho que no hay entre las dos cosas alianza posible, y el pueblo se ha ido con los que prometen pan y techo para los hijos.

TODAVÍA ES POSIBLE LA RECONQUISTA

No podemos perder tantas almas, pues por mucho que valieran las nuestras, Dios nos perdonaría el abandono de las multitudes, que son casi el mundo. El catolicismo tiene que hacer la reconquista de lo que, por desidia o egoísmo, ha enagenado, y esto será posible si los católicos demostramos que, en verdad, somos capaces de renunciación o sea capaces de la esencia misma de nuestra doctrina.

No bastan las pequeñas concesiones hechas hasta ahora. Lo que la Bélgica católica realiza en favor de sus obreros y campesinos, significa un programa enorme, y los que lo conocemos, sentimos vergüenza; lo que hacen los católicos alemanes en este momento es también una cosa heroica y que, en nuestros países, parecería de radicalismo alarmante.

Hay que prepararse a una acción semejante, resignándose a la pérdida de muchos privilegios que nosotros llamamos ladinaamente derechos...

El hambre de justicia despertada en el pueblo, no se aplaca con una mesa estrecha de concesiones; el pueblo, además, sabe que conseguirá reformas esenciales con la prescindencia nuestra, y su actitud no es ya la de la imploración temblorosa. Tenemos que habituarnos al nuevo acento de las masas populares; biere los viejos oídos, un poco femeninos de puro delicados, mas tienen que oír esos oídos.

CRISTIANISMO ESTÉTICO Y DILETANTISMO RELIGIOSO.

Todo el bien que hoy día puede hacerse al catolicismo y al cristianismo en general, es un sacrificio de intereses materiales. O se da eso, o se declara lealmente que la doctrina de Cristo la aceptamos sólo como una lectura de ella, en el Evangelio, o como una filosofía trascendente que eleva la dignidad humana, pero que no es para nosotros una religión, es decir, una conducta para la vida.

Si somos diletantti de la Escritura, recitadores estéticos de una parábola, por su sabor griego de belleza pura, es bueno confesar nuestro epicureismo; nos quedaremos entre los comentadores literarios o filosóficos de la religión.

Si somos lo otro, los cristianos totales del Evangelio total, iremos hacia el pueblo. Ordenaremos un poco sus confusos anhelos sobre reformas de nuestro sistema económico y, mezclados con ellos, hemos de discutir primero y conceder en seguida.

A los egoístas más empedernidos será bueno decirles que, con nosotros o sin nosotros, el pueblo hará sus reformas y que ~~de salir, en el~~ último caso, lo que estamos viendo: la democracia jacobina, horrible como una Euménide y brutal como una horda tártara. Elijamos camino.

Gabriela MISTRAL.



HIMNOS ESCOJIDOS

PARA EL USO DEL
CONGRESO SOBRE LA OBRA CRISTIANA
EN
SUD - AMERICA

MONTEVIDEO
MARZO 26 - 28
1925

LISTA COMPILADA POR EL COMITÉ DE MÚSICA

HIMNOS ESCOJIDOS

PARA EL USO DEL

CONGRESO SOBRE LA OBRA CRISTIANA

EN

SUD - AMERICA

MONTEVIDEO

MARZO 26 - 26

1925

LISTA COMPILADA POR EL COMITÉ DE MÚSICA

I

A Dios el Padre Celestial.
Al Hijo, nuestro Redentor,
Y al eternal Consolador,
Unidos todos, alabad.

II

Cantad alegres al Señor
Mortales todos por doquier,
Servidle siempre con fervor,
Obedecedle con placer.

Con gratitud, canción alad,
Al Hacedor que el ser os dió;
Al Dios excelso venerad,
Que como Padre nos amó.

Su pueblo somos: salvará
A sus ovejas el pastor;
Ninguna de ellas faltará,
Si fueren fieles al Señor.

¡Santo! ¡Santo! ¡Santo! Señor Omnipotente
Siempre el labio mío loores te dará;
¡Santo! ¡Santo! ¡Santo! te adoro reverente,
Dios en tres personas, bendita Trinidad.

¡Santo! ¡Santo! ¡Santo! en numeroso coro
Santos escogidos te adoran con fervor,
De alegría llenos, y sus coronas de oro
Ronden ante el trono glorioso del señor.

¡Santo! ¡Santo! ¡Santo! la inmensa muchedumbre
De ángeles que cumplen tu santa voluntad,
Ante tí se postra, bañada de tu lumbré,
Ante tí, que has sido, que eres y serás.

¡Santo! ¡Santo! ¡Santo! la gloria de tu nombre
Vemos en tus obras, en cielo, tierra y mar.
¡Santo! ¡Santo! ¡Santo! te adorará todo hombre
Dios en tres personas, bendita Trinidad.

IV

¡Oh qué amigo nos es Cristo!
El llevó nuestro dolor,
Y nos manda que llevemos
Todo a Dios en oración.
¿Vive el hombre desprovisto
De paz, gozo y santo amor?
Esto es porque no llevamos
Todo a Dios en oración.

Jesucristo es nuestro amigo
De ésto pruebas él nos dió
Al sufrir el cruel castigo
Que el culpable mereció.
Y su pueblo redimido
Hallará seguridad
Fiando en este Amigo eterno
Y esperando en su bondad.

V

Roca de la eternidad
Fuiste abierta para mi,
Sé mi escondedero fiel;
Sólo encuentro paz en tí,
Rico, limpio manantial
En el cual lavado fuí.

Aunque fuese siempre fiel,
Y llorare sin cesar
Del pecado no podré
Justificación lograr,
Sólo en ti teniendo fe,
Deuda tal podré pagar.

Mientras deba aquí vivir,
Mi postrer suspiro al dar,
Cuando vaya a responder
Ante tu alto tribunal,
Sé mi escondedero fiel,
Roca de la eternidad.

VI

Despliegue el cristiano su santa bandera,
Y muéstrela ufano del mundo a la faz:
¡Soldados valientes, el triunfo os espera;
Seguid vuestra lucha constante y tenaz.

CORO: Cristo nos guía, es nuestro Jefe,
Y con nosotros siempre estará
Nada temamos, él nos alienta
Y a la victoria llevarnos podrá.

Despliegue el cristiano su santa bandera,
Domine baluartes y almenas a mil;
La Biblia bendita conquiste doquiera
Y ante ella se incline la turba gentil.

Despliegue el cristiano su santa bandera,
Y luzca en el frente de audaz torreón;
El monte, la villa, la hermosa pradera,
Contemplan ondeando tan bello pendón.

Despliegue el cristiano su santa bandera,
Predique a los pueblos el Libro inmortal,
Presente a los hombres la luz verdadera
Que vierte ese claro, luciente fanal.

VII

¡Trabajad! ¡Trabajad! somos siervos de Dios;
Seguiremos la senda que el Maestro trazó;
Renovando las fuerzas con bienes que da,
El deber que nos toca cumplido será.

CORO: ¡Trabajad! ¡Trabajad!
¡Esperad y velad!
¡Confiad, siempre orad!
Que el Maestro pronto volverá.

¡Trabajad! ¡Trabajad! Hay que dar de comer
Al que pan de la vida quisiera tener;
Hay enfermos que irán a los pies del Señor,
Al saber que de balde los sana su amor.

¡Trabajad! ¡Trabajad! Fortaleza pedid;
El reinado del mal con valor combatid,
Conducid los cautivos al Libertador,
Y decid que de balde redime su amor.

VIII

Firmes y adelante,
Huestes de la fe,
Sin temor alguno,
Que Jesús nos ve.
Jefe soberano,
Cristo al frente va,
Y la regia enseña
Tremolando está.

CORO: Firmes y adelante
Huestes de la fe,
Sin temor alguno,
Que Jesús nos ve.
Muévase potente
La Iglesia de Dios;
De los ya gloriosos,
Marchamos en pos;
Somos sólo un cuerpo,
Y uno es el Señor,
Una la esperanza,
Y uno nuestro amor.

Tronos y coronas
Pueden perecer;
De Jesús la Iglesia
Fiel habrá de ser,
Nada en contra suya
Prevalecerá,
Porque la promesa
Nunca faltará.

I X

Cristo, guárdanos ahora
con tu santa protección;
Nuestras faltas confesamos,
Danos, Padre, tu perdón.

Si aguerridas nos atacan
Las legiones de Satán,
Cerca están tus mensajeros,
Que socorro nos darán.

Aun el tiempo más obscuro
Clara luz es para tí;
Tú, Señor, jamás te cansas,
De cuidar tu pueblo aquí.

Si la muerte nos sorprende
Por la noche, buen Señor,
Haz que el alba nos encuentre
Ya en el seno de tu amor.

X

For the beauty of the earth;
 For the beauty of the skies,
 For the love which from our birth,
 Over and a round us lies;
 Lord of all, to Thee we raise
 This our hymn of grateful praise. Amen.

For the beauty of each hour
 Of the day and of the night,
 Hill and vale, and tree and flower,
 Sun and moon, and stars of light;
 Lord of all, to Thee we raise
 This our hymn of grateful praise.

For the joy of human love,
 Brother, sister, parent, child,
 Friends of earth, and friends above.
 For all gentle thoughts and mild;
 Lord of all, to Thee we raise
 This our hymn of grateful praise.

XI

Master, let me walk with Thee
 In lowly paths of service free;
 Tell me Thy secret help me bear
 The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience, still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee O Master let me live.

XII

Jesus calls us over the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying "Christian", follow Me:

As, of old, apostles hear it
By the Galilean lake,
Turned from home and toil and kindred,
Leaving all for His dear sake.

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love Me more than these."

Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thy obedience
Serve and love Thee best of all. Amen.

XIII

Faith of our fathers! living still
In spite of dungeon, fire and sword
O how our hearts beat high with joy
When - e'er we hear that glorious word:
Faith of our fathers, holy faith
We will be true to thee till death.

Faith of our fathers! God's great power
Shall win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free:
Faith of our fathers, holy faith
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers, holy faith!
We will be true to thee till death.

XIV

Fight the good fight with all thy might;
Christ is thy Strength, and Christ thy Right;
Lay hold on life, and it shall be
Thy joy and crown eternaly.

Run the straight race,
Trough God's good grace;
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is the Path, and Christ the Prize.

Cast care aside upon thy Guide.
Lean, and His mercy will provide;
Lean, and the trusting soul shall prove,
Christ is its Life, and Christ its Love.

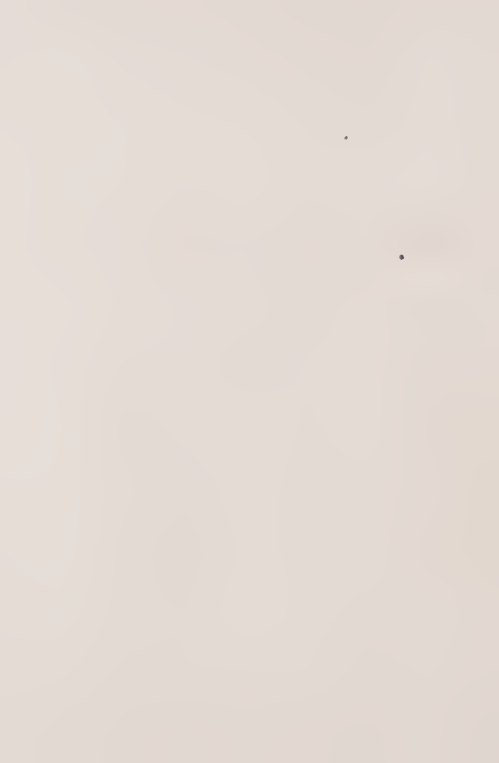
Faint not, nor fear His arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is All in all to thee. Amen.

XV

Lead on, O King Eternal,
 The day of march has come;
 Hence-forth in fields of conquest
 Thy tents shall be our home:
 Through days of preparation,
 Thy grace has made us strong.
 And now, O King Eternal,
 We lift our battle song.

Lead on, O King Eternal,
 Till sin's fierce war shall cease,
 And Holiness shall whisper
 The sweet Amen of peace;
 For not with swords loud clashing,
 Nor roll of stirring drums,
 But deeds of love and mercy,
 The heavenly kingdom comes.

Lead on, O King Eternal:
 We follow, not with fears;
 For gladness breaks like morning
 Where'er Thy face appears;
 Thy cross is lifted o'er us;
 We journey in its light:
 The crown awaits the conquest;
 Lead on, O God of might. Amen.



BOLETIN PROVISIONAL

Congreso de Obra Cristiana en la America del Sur

28 de Marzo, 1925

Domingo Sesión de apertura a las 4 p.m., Hotel Pocitos.
Discursos por los doctores Erasmo Braga y
Juan Maekay.

8.30 Segunda sesión a las 20:30 horas. El discurso
será presentado por el Dr. Roberto E. Speer.

Lunes
Lundi - En el Boletín impreso que se distribuirá el
Domingo saldrán los avisos detallados para
los días Lunes y Martes. Nos limitamos aquí
en dar un sumario del programa de Lunes.

Sesión de la mañana, 9-12. Se estudiará el
Informe número I, Los Campos no ocupados.
Sesión de la tarde, 14:30-1700. Será tratado
el Informe número II, Los Indios de La
America del Sur.

A las 18:00 en el Ateneo, Plaza Independencia
habrá un conferencia por el Dr. Enrique
Molina, Rector de la Universidad de Concepción,
Chile

Sesión de la noche 20:30 en el salon de
conferencias del Hotel Pocitos. El orador
en esta ocasión será el Dr. Baltasar Brum,
Ex-presidente de la Republica de Uruguay.

Registración La registración para el Congreso empezara el
Sabado, Marzo 28, desde las 14:00 hasta las
18:00 horas en la oficina Ejeutiva (Salon de
Billares). Cada delegado debe traer sus creden-
ciales a fin de recibir su tarjeta oficial
que le permitiera tomar parte en las sesiones
del Congreso.

Las personas que no poseen las credenciales
necesarias han de presentar una solicitud
a la seccion de la registracion para poder
conseguir las tarjetas de entrada para las
sesiones del ~~XX~~ Congreso. Se entiende
que unicamente los delegados oficiales
tendrán el derecho del uso de la palabra en
las sesiones del Congreso.

Horario

Las sesiones oficiales del Congreso tendran lugar en el salón de Conferencias del hotel Pocitos segun el horario siguiente:
Sesión de la mañana, 9-12: La ultima media hora de esta sesión se dedicará a la meditación y recogimiento espiritual.
Sesión de la tarde, 14:30 a 17:00.
Sesión de la noche 20:30.
Conferencias especiales a las 18:00 en el Ateneo, Plaza Independencia.
Las horas de almuerzo serán de 12:30 a 14:30.
Comida, de 19:00 a 20:30.

PROGRAMA DE LA CONFERENCIA SOBRE LA EDUCACIÓN

Sabado

8:30 Hora de meditación dirigido por Dr. Speer.
9:00 Tema, El factor sexual en la educación.
Discurso por Dr. Maz Exner.
10:00 Tema, El nacionalismo y la buena inteligencia mundial. Discurso por Dr. Enrique Molina.
10:30 Tema, La Escuela y el Estado. Discurso por el Dr. W.A. Waddell.

- 2 P.M. 14:00 Tema, La Escuela y la preparación de leaders, discurso por el Prof. Tolbert Reavis.
3 - 15:00 Tema, La Escuela y la organizaciones cristianas, discurso por George D. Parker.
4 - 16:00 Recomendaciones del Comite de resoluciones.
9 - 21:00 Conferencia por el Dr. Maximiliano Salas Marchand sobre el tema, La Escuela y la Amistad Mundial.
10 - 22:00 Breve conferencia por la Doctora Cora Meyers sobre el tema, La Defensa de la Niñez.

Domingo

A las 10:30 en la iglesia Metodista Episcopal hablará el Dr. Roberto E. Speer en ingles, como tambien a las 21:00 horas en el mismo lugar hablará el Dr. Roberto Brown.

- 8.30 A las 20:30 el Dr. Orts Gonzales dará una conferencia en la sala principal de la Iglesia Metodista Episcopal.

THE MASON & HAMLIN PIANO IS NOW OBTAINABLE WITH THE AMPICO

Sole Agent: **LOTTERMOSER**
RIVADAVIA 853. Buenos Aires.

Mr. Isaac F. Marcossos Interviews Himself at American Club Lunch

A Distinguished Audience Welcomes
A Noted Orator

His Britannic Majesty's Minister Present

A large portion of the English-speaking community of Buenos Aires had the pleasure yesterday of interviewing the world's greatest interviewer, for when Mr. Isaac F. Marcossos arose to address the unusually large crowd at the Friday Luncheon given in his honour at the American Club he had the rare good sense of judgment to talk about himself and answer the questions which everyone asks him and which would have been asked yesterday had the hundred and more men been permitted to fire questions at him.

Mr. Marcossos is known through his works to millions of readers, so it was not surprising that there was an unusually large attendance to welcome him. Also, many distinguished guests of the British and American diplomatic service had been invited as guests of the club, as well as other prominent men in the British community.

Mr. Ross White, president of the club, presided. He had on his right, Mr. Marcossos and on his left, His Britannic Majesty's Minister, Sir Beilby Francis Alston. On Mr. Marcossos's right was the Hon. John Wallace Riddle, American Ambassador. Other distinguished guests were Mr. J. H. Leche, First Secretary of the British Legation; Wing Commander Vere Bettington, of the British Legation; Mr. H. O. Chalkey, Commercial Secretary of the British Legation; Mr. Edward F. Peely, American Commercial At-

tache; Major Dausenberg, American Military Attaché; Commander Hickey, American Naval Attaché; Mr. H. H. Morgan, American Consul General; Mr. John S. Lea, Honorary Secretary of the English Club. Regrets were sent by Sir Joseph White Todd, Mr. Howard Williams, and Mr. Juan A. Drysdale, president of the English Club.

At the conclusion of the lunch, Mr. White introduced Mr. Marcossos who stated that he had been asked to speak and would have to speak about himself as he knew more about that subject than any other. He spoke in an informal, conversational way of his intimate associations with crowned heads and captains of war and peace.

Mr. Marcossos said that the question he was most often asked by people he met was "Who is the most interesting person you have ever met?" In answering that question, he did not pick out one of the spectacular well-known figures of the world, but stated that it was a fellow-countryman of his, John Hay. And he explained that he did not choose him because he was a great Secretary of State or a great Ambassador, but because of his personal qualities and charm which made him a man who stood out above all others with whom he had come in contact.

Throughout his talk, Mr. Marcossos displayed an unusually nimble mind and keen sense of humour and spoke of Theodore Roosevelt, Lloyd George, and the

former Kaiser in a manner which called forth hearty laughs at their expense. He mentioned what every newspaper man knows but does not often admit and that is that constant contact with great men destroys that idealistic element and awe in which they are usually held by people who do not know them so well. "When you have seen Kings in their shirt sleeves," he said, "Cabinet Ministers in their pajamas, and Field-Marshal in their B. V. D.'s, as I have, you lose any awe which they may have inspired in you."

Lloyd George was described as one of the most interesting men in the world and Mr. Marcossos stated that he is almost the counterpart of Theodore Roosevelt. He paid a high compliment to Lloyd George's accomplishments when he stated in all seriousness that the British general staff or any other military organization could have been disbanded and the war still would have been won with Lloyd George at the helm. After praising his accomplishments, however, Mr. Marcossos spoke more intimately of him, saying that both Lloyd George and Roosevelt had entrusted him with an interchange of conversations during the war which they did not care to entrust even to diplomatic ponches. He described both Roosevelt and Lloyd George as being self-made men who dearly loved their creator. Which reminded him of Roosevelt's famous meeting with the former Kaiser. "At that meeting," said Mr. Marcossos, "the first person singular of the personal pronoun died a violent death."

Mr. Marcossos ascribed Lloyd George's great power and popularity to his wonderful gift of speech. He told an anecdote to illustrate his wonderfully sharp sense of humour. At one time when Lloyd George was addressing an audience of women, he said something that one woman did not like, whereupon she jumped up and shouted, "Mr. Lloyd George, if I were your wife I would poison you." Quick as a flash, Lloyd George retorted, "Madam, if I were your husband I would take it at once."

Mr. Marcossos said three men stood out in his memory for the piercing power of their eyes and they were Kitchener, Foch and the elder J. P. Morgan. "No man," said Mr. Marcossos, "could have stood in the forbidding presence of Kitchener and got away with a lie."

After mentioning Foch, he spoke of the high development of the spiritual life in all the great commanders during the war. With Foch's staff, he went into a destroyed town one afternoon a few hours after it had been evacuated. He stepped into the ruins of what had once been a church and there amidst the ruins was Foch alone on his knees at prayer. He said this same spiritual reverence for God was markedly developed in all the other high commanders, including Pershing, whom he mentioned because of his recent personal contact with most of his hearers. Parenthetically, he said he had been im-

How to Remove a Bad Complexion.

Cosmetics can never really help a poor complexion; often they are positively harmful. The sensible, rational way is to actually remove the thin veil of stifying, half-dead, scart skin from the face, and give the fresh, vigorous and beautiful young skin underneath a chance to show itself and to breathe. This is best done in a very simple way, by merely applying mercialized wax at night, like cold cream, and washing it off in the morning. Good mercialized wax can be obtained from any well-stocked chemist. It absorbs the distiguring cuticle gradually and harmlessly, leaving a brilliant natural complexion. Of course, this also takes with it all such facial elements as red blotches, tan, moth patches, sallowness, liver spots, pimples, etc. As a freckle remover and general complexion beautifier this old-fashioned remedy is unequalled.

pressed by the fact that during all the destruction of the war, no matter how much damage a church suffered, even to the point of being utterly destroyed, the cross or the crucifix was almost invariably found undisturbed.

Mr. Marcossos then referred to what he called "the king business." He has interviewed every king in the world. He stated that King George of England is the most king, the most human, and the best informed on world affairs of them all, and he added that he did not make the statement because of the presence of the British Minister, but because he had frankly found him so. He also stated that he had found King George much better informed on American conditions and questions than any one of ten of the Americans who call upon the King. And he also stated that he found every American to be far more interested in kings and "the king business" than any Briton he had ever met.

He referred to his famous interview with the Crown Prince and Regent of Japan, which he said was the most difficult one he had ever gone after, it requiring the American Ambassador and a friendly disposed officer of the Japanese Foreign Office for eight weeks to bring it about. Mr. Marcossos stated that the thought and spirit of the Middle Ages is alive to-day in the heart of every Japanese, hundreds of years after every other nation has advanced out of them.

Mr. Marcossos had referred to Lloyd George, Kitchener, and Foch as the three greatest men of the war. He said the three men who stood out from all the others he had met since the war were Hugo Stinnes, Kemal Pasha, and Trotsky. He said the so-called great trusts of the United States in the days before the dissolution of the Standard Oil were pismires and amateur efforts alongside the "vertical trusts" constructed by Stinnes. As an illustration, he said that if a man in Shanghai ordered a dynamo from Stinnes, he received a dynamo the metal of which had been made in a Stinnes factory from ore mined in a Stinnes mine. The finished product was put on a Stinnes barge and towed to Hamburg by a Stinnes tug where it was unloaded on to a Stinnes dock and then put aboard a Stinnes steamer and taken to Shanghai, where it was unloaded on to another Stinnes dock and hauled in a Stinnes motor truck to a Stinnes import house, Stinnes owning everything that played a part in the transaction except the ocean on which his steamer sailed. Mr. Marcossos described the Stinnes organization as the greatest industrial and commercial empire in history. The Stinnes interests employed 2,400,000 men and Stinnes sat on or controlled 265 boards of directors. Kemal Pasha he described as the Lincoln, Washington, and Cromwell of Turkey, who assumed power when Turkey was the doormat of all the nations in the world and developed it into a strong military power that drove the Greeks into the sea.

In speaking of Trotsky, Mr. Marcossos declared the present situation in Russia to be the world's greatest tragedy and Trotsky the survivor of the two selfish men who are responsible for it. He said he did not think armed intervention could wipe out Bolshevism but that he believed there would be a spiritual awakening from within that would eventually enable the Russian people to develop out of it.

Mr. Marcossos is known on both continents as one of the most constant and enthusiastic exponents of Anglo-American friendship.

At the close of his talk Mr. Marcossos turning to Sir Beilby Francis Alston said:

"My pleasure in being here is enhanced by so many distinguished members of the British colony. The most priceless heritage of the world war is the kinship of the two English-speaking peoples. The safety of human race, the salvaging of civilization depend on how they act toward each other. In their unity and consideration lies all future peace and security."

THE PROBLEM IS SOLVED

Why suffer longer with
painful feet?

Dr. SCHOLL can, thanks to his system, supply all appliances for the certain cure of corns, bunions, weak ankles, and flat-foot.

TO-MORROW at the inauguration at HARRODS of a special section in charge of an expert from the

"SCHOLL MANUFACTURING COMPANY" Chicago who will examine your feet, free of all charge, and will advise you as to the best way of treating and eliminating your particular trouble.

FOR EVERY DEFECT OR PAIN IN YOUR FEET, there is an apparatus or special curative measure by Dr. SCHOLL.

ONE CONSULTATION WILL SUFFICE

Harrods
Sole As. Ltd
FIRST FLOOR

Buenos Aires - Calle Florida, 877

What about YOUR Films?

See that they get a PERFECT finish. Take them to:-

H. W. Curtis

PERKIN, GRANT & Co.
Cangallo 542
Mackerr's Bookstall, Plaza
Constitución



"TOE-FLEX"
To correct
deformed toes.



"BUNION
REDUCER"
Will prevent
growth.



"FOOT EAZER"
To prevent
flat-foot.

RECEIVED

MAY 20 1925

Mr. Speer

FINDINGS OF THE
CONGRESS ON CHRISTIAN WORK IN SOUTH AMERICA
Montevideo, Uruguay, March 29th - April 8th, 1925.

I.

Findings on Occupation.

I. South America holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and over crowded countries to develop its immense natural resources and occupy its fertile plains. There exist here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic and social life of the continent, as well as its impact on the world, makes it imperative that South America shall be enabled to have the highest spiritual development. The great problem of both continents, north and south, is a religious problem. While on the one hand the masses have inadequate opportunity to rise out of their deep economic, intellectual and spiritual poverty, the directing classes remain largely indifferent to religion as a vital factor in human progress.

There are not wanting, however, signs of great promise. Recent years have witnessed in some of the countries extraordinary progress in democracy. There are abundant evidences of a new idealism, particularly amongst the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the countries. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsiveness, on the part of a growing and influential group, to Christ and His program for humanity. These new signs add urgency to the problem confronting the Christian forces in South America.

The forces as yet at work in South America are not yet sufficient to the largeness and especially to the urgency of the task. Not only are large areas almost completely devoid of spiritual ministrations, but great groups of society are given little opportunity to come into contact with vital religion. We would urge the importance of greatly strengthening the evangelical forces of the continent. Especially do we feel that the time has come for increased emphasis on intensiveness in the cultivation of the Latin American field. That so much of spiritual result has been achieved with so little of material equipment is a distinct evidence of the Divine approval of the evangelical work. We are deeply of the conviction, however, that the providential indications now point toward emphasis on qualitative rather than quantitative effort. So thoroughly do we feel this that we would look with favor upon the concentration of our extended lines of occupation upon the points where the highest quality of work can be done.

The peoples of South and North America absolutely require the ministry which Christianity has to offer, and the ever-growing place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth.

II. The Congress would strongly recommend that societies, in occupying fields, should accept responsibility for the entire population of their respective areas, having consideration for all groups of society, except in cases where specialized service for some distinct class is obviously wise and necessary.

III. The Congress would draw attention to the fact that occupation of a given territory should involve acceptance of responsibility for the full development of the work in the area. When a Society or Church finds that it may be unable to fully occupy the territory within a reasonable period, it should invite the cooperation of others. When any question arises as to the full occupation of a territory, the matter should be referred to the Regional Committee.

II.

Findings on the Indians.

I. The Congress is impressed with the work being done by some of the Governments, notably that of Brazil, for the economic and social welfare of the indigenous races. It feels strongly, however, the urgency of auxiliary work by evangelical agencies for the Indians, with a view to training them to become self-supporting and self-respecting citizens of their countries, and in order that they may share with their fellowmen the full blessings of Christianity.

II. The Congress recommends that the Regional Committees on Cooperation appoint Indian Sub-committees which will work in close cooperation with the Committee on Cooperation in Latin America and with the Indian Commission which was recently organized in the United States.

III. The Congress recommends that mission centres for work among the uncivilized Indians should be established at points to be determined as suitable by the Regional Committees, and that these centres should be adequately equipped for extending their service into the surrounding territory.

IV. The Congress would recommend that missionaries to the Indians, in the interests of understanding their problems as well as to win their confidence and be able to effectively express the Christian message, should:

- (a) Acquire the native vernacular as well as the national language;
- (b) Where permitted by law, live among the people;
- (c) Bear in mind that while industrial, medical, agricultural, educational and social work are urgently necessary, the Indians' fundamental problems will never be permanently solved without helping them to a vital faith in Christ.

V. The Congress would recommend that missionaries to the Indians give special attention to raising up from amongst the converts a native ministry.

VI. The Congress would place upon the heart of the national churches the burden of responsibility for Christian work on behalf of the Indian races, and would urge that they seek in this service an outlet for the consecrated activities of their young people.

III.

Findings on Education.

I. We recognize the great educational advance of recent years all over South America, and yield ungrudging admiration for the administrative pedagogical and material efficiency of various national school systems. The ready acceptance by many school officials of every worthy educational innovation, whatever its origin, and the increasing participation by South Americans as well as North Americans in the present-day effort to exalt the social and democratic functions of the school, should be most suggestive to us and constitute international ties of high value. We realize that it behooves our evangelical educational institutions to give convincing proofs of their loyal cooperation in the educational programs of their respective countries. We therefore recommend that each institution study in what ways, if any, it can still further approximate the government system of teaching and national ideas in education, or make a contribution thereto, consistently with its fundamental aims.

II. Every evangelical institution, just because it is a Christian school, should be as nearly as possible a model school in its area, in equipment, methods and teaching staff. Some of our schools have measurably approached this ideal and are the best schools available in their communities. In general our schools have done a great work and have won for themselves a high place in the estimation of the people. But in many schools our missionary teachers are too often untrained for their specific tasks and overburdened with administrative details; and the buildings, equipment and grounds of the schools are inadequate. We find that these deficiencies, wherever they exist, are prejudicing our educational status and should be removed through the provision of adequate resources.

III. Recognizing the important part that has been played by South American leaders in international thinking, and noting that in certain centres there are definite scholastic methods of stimulating such thinking, we heartily approve all educational programs and activities that will develop effective friendship with other peoples.

IV. Recognizing that eventually the evangelical work in each South American republic will be under the control of the nationals, we recommend that each school carefully work out and adopt, as rapidly as may be found wise, a system of developing educational leadership by nationals, and tending toward eventual complete control.

V. Facing the difficult educational problem presented by extensive unoccupied rural areas in every nation, and realizing that only simple steps toward its solution are at present practicable, we recommend:

1. That groups of believers make every possible effort to establish elementary schools in the districts where government schools are not available.
2. That simple teacher-training courses, adapted to these conditions, be created in order to prepare local teachers who will not hesitate to serve such communities.
3. That the farm school is in general the type best suited to meet these needs.

- VI. We heartily approve the modern emphasis given to the social importance of the school and recommend that all our institutions take every advantage of their opportunities to engage in extension work and community service.
- VII. We recommend that the educational forces give careful study to the problem of normally integrating sex-social education in the educational scheme with a view to promoting the fullest and soundest development of personality and character, increasing individual happiness and conserving and advancing the welfare of society. In cities where there is an evangelical school for one sex, if co-education is impracticable we recommend that a similar school for the opposite sex be established and so organized as to meet the needs of the children of the same classes of people; and that the two schools be as closely coordinated as possible in their educational program as well as social and religious activities.
- VIII. We observe the close correlation between the success of our educational institutions and continuity in leadership; and note the lamentably frequent changes in this respect among the teachers from North America. We therefore urge that the Candidate Departments of the Boards take more care to acquaint candidates with the general conditions and academic standards on the field, at the same time urging upon them the importance of continuity and length of service.
- IX. We note with approval that in a number of areas there are regular interdenominational educational conferences in which an attempt is made to study scientifically the local educational situation. Recognizing the importance of such conferences for the stimulating of interest and efficiency among teachers, and recognizing the responsibility we have assumed in our educational work, we recommend that an attempt be made in other areas as well to set up such conferences.
- X. We note the success, in certain areas, of the system of local advisory committees for the better administration of our schools, made up of nationals and members of the foreign communities, as well as representatives of the societies concerned; and recommend that the system be tried in other centres.
- XI. We recommend that each institution try to prolong its relationship with its old students through organized contacts of a social, educational and spiritual nature; and that, on the other hand, the attempt be made to give the alumni some share in the development, support and control of the schools.
- XII. Recognizing that the preparation of Christian workers in their normal environment is a highly important objective in our educational work, we recommend the maintenance in the area of each Regional Committee of at least one Bible School or Theological Seminary.
- XIII. We also recommend that consideration be given to the needs of University students especially in regard to student hostels and recreation centers.

IV.

Findings on Evangelism.

I. There is universal recognition of the transformation of individuals and families by the power of the Gospel as it is being presented in its simplicity.

II. It is essential to awaken and stimulate an interpretation and application of the Bible and of Jesus Christ on the part of the individual through personal experience.

III. The individual presentation of Christ in personal contact with men, especially in time of their trouble, constitutes the most efficient means of evangelization, and every member of the Church should have his part in this great work.

IV. The primary objectives of our Christian work in South America are (a) to lead souls to Christ and (b) to organize them into congregations and as soon as possible into self-propagating, self-supporting and self-governing churches. Such congregations and churches must be established not only in the cities but also in the country, including the far interior, teaching always the whole Gospel of the New Testament in its simplicity and purity.

V. The Church should lend its support in every possible way to movements of social uplift, recognizing that the justice of God through Jesus Christ alone offers the solution of all the problems of life, both individual and social.

VI. There has been exaggeration in the criticism of the South American pulpit in regard to the emphasis placed on dogmas. The first responsibility of the Evangelical churches is the presentation of the great truths of Christianity, independent of the terms which may be used for designating this type of teaching.

VII. The use of volunteers in evangelistic work should be encouraged in every possible manner, and they should be trained as much as circumstances will permit. The ordination of unprepared workers is in general to be deprecated.

VIII. Argumentative discussion should in general be avoided, but when conducted in an elevated and dignified manner, it undoubtedly has its place in South American evangelization. Generally the press, and not the pulpit, offers the appropriate opportunity for this service.

IX. The methods of evangelization should be adapted to the time and place without affecting the principles of pure Christianity.

X. The immense service rendered by evangelical hospitals, doctors and nurses in evangelization is worthy of our most earnest attention and heartiest support.

XI. An increase of the circulation of the Bible is indispensable to the work of evangelization.

XII. It is urgent to strengthen and expand Sunday-school work, perhaps the most fruitful branch of evangelical effort.

XIII. We would record our conviction as to the value, directly and indirectly, of our evangelical schools as evangelistic agencies.

XIV. Since the ministry is the key of the evangelical situation, we recommend that ministerial preparation be improved in every possible way.

XV. The time has come when the evangelical forces of South America can and ought to cooperate in a plan of a continent-wide evangelistic campaign. Toward this end, all forces should work together, and as far as possible the effort should be international, and should be brought about through the cooperation and common action of the various Regional Committees and Dr. Erasmo Braga and the presidents and secretaries of the Regional Committees are appointed a Committee to forward the matter.

V.

Findings on Social Movements.

I. The Congress would express its deep interest in all movements, tending toward the application of the principles of Christ, for the improvement of the physical, mental, moral and social habits and standards of the members of the community and their environmental conditions and influences. There are many such movements seeking to raise the level of individual and community life.

II. Recognizing the importance of cooperation with the Government forces and with other institutions in a study and solution of such social problems as child welfare, personal and domestic hygiene, public health, housing, wholesome recreation, civic responsibility, alcohol, gambling, prostitution, illiteracy, etc., it is recommended:

- a. That each church make a study of its district and the conditions therein existing.
- b. That existing theological and moral schools add to their present curricula courses for the training of leaders for social work.
- c. That each of the Regional Committees appoint a sub-committee on Social Service for the study of its field and to outline a program of action.
- d. That the Chairmen of these sub-committees constitute a Latin American Committee to coordinate and promote the work.
- e. That the Committee on Cooperation in New York provide in its budget, when possible, for the selection and support of a competent specialist for the work of this continent, including office and traveling expenses.
- f. That where government forces hold their meetings in these interests on Sunday our evangelical churches should bear their testimony with regard to the right observance of the Lord's Day.

III. It is recommended that the churches give special attention to cooperation with local movements for temperance, furnishing leaders so far as possible where they are lacking; that at least an annual sermon on temperance be preached in every church, and that pastors urge church members to become total abstainers.

IV. Since Christ Himself made no unequal distinctions between men and women, the evangelical forces should educate public opinion to stand squarely for equal rights and duties of men and women before the law, and for an equal standard of morality in its highest interpretation.

V. It is urged that special study be given to the problem of immigrants (particularly in Argentina and Brazil) with reference to securing for them a wholesome environment and suitable opportunities for economic, social and spiritual development.

VI. We rejoice in the growing social idealism of the University students of South America and the devotion they have shown in the practical application of their ideals, and recommend that the churches take steps to establish closer working relationships with them in the solving of the social problems of the continent.

VII. We recommend to all the Christian forces which are at work on the American continent that they make a study of the causes and cure of war, and that they both work and pray unceasingly that the spirit of peace and the practice of justice may eliminate from the world, once and for all, the terrible curse of war.

VIII. Christ calls us to universal brotherhood. Peace in industry and among the nations, economic security for all, the elevation of the masses, without opportunities, the development of backward races, the enrichment of all peoples by the free interchange of scientific and spiritual discoveries, the complete realization of our highest human possibilities -- all await the recognition and practice of universal brotherhood. We therefore call upon all Christian forces to purge their hearts of all suspicion, prejudice and selfishness; to begin now to treat all men as brothers; to foster the spirit of good will in schools and churches by voice and by pen; to challenge all sources of discord between national and international groups; to establish such personal contacts with men of different faiths and social status and national affiliations as shall become a leaven of brotherhood all over the continent; to study sympathetically the activities of men and women in other lands, in order that knowledge may banish suspicion; to become leaders at home in the development of a conscience whose touchstone is the Golden Rule of Christ.

VI.

Findings on Medical Missions and Health Ministry

I. While recognizing the existence in some cities of good hospitals, well-trained physicians and modern clinical facilities, we recognize the need of providing such health service in rural and other districts. Christ healed, taught and preached. Can we afford to omit one of the means which He used? Why should medical work be established in South America? Because tens of thousands of lepers on this continent challenge Christianity; because huge tracts in some Republics are without a medical man; because many towns have no medical attendance, or, at best, the visit of a physician once or twice a year; because in a city of approximately a million inhabitants there is no children's hospital or special care for tubercular patients; because in at least one country six out of ten children die before reaching the age of two years.

In order to help to remedy these conditions, it is recommended that there should be put into the field, under interdenominational auspices, a highly-trained medical and health specialist for the following purposes: to make a thorough study of medical and health conditions on the South American continent; to formulate a far-seeing, comprehensive policy and program of development in health education on the basis of the study made; to serve as expert advisor on these matters to the Church Boards; to cooperate with the national health forces in extending their program and propaganda to the neglected masses, and to train the missionary force on the field for the work of health education, and to foster the training of evangelical nationals for the service of health promotion.

II. It is suggested that a Committee be appointed to confer with representatives of the Rockefeller Foundation working along the line of nurses' training in Rio de Janeiro, with reference to the cooperation of the evangelical forces in extending such training of nurses to other centres and regions.

III. It is urged that the several Mission Boards, independent of any joint action, study thoroughly their respective fields and resources with reference to their responsibility for the extension of medical and health service.

IV. The Congress is glad to have heard that representatives have been appointed in South America by the American Mission to Lepers, and recommends that evangelical workers throughout the continent cooperate with this institution and furnish it with all the information available.

VII.

Findings of the Church in the Community.

- I. Inasmuch as the so-called "individual" and "social" Gospels constitute two essential and complementary aspects of the Gospel of Christ, we consider that no Christian Church fully discharges its Mission unless it ministers to human welfare in both a physical and a spiritual sense.
- II. Up to the present time, very little has been done by evangelical congregations in South America to study the special needs of the communities in which they are placed. We recommend, therefore, that whenever possible community surveys be made, and pastors urged to ask themselves and their people how best they can serve the community in the midst of which they live.
- III. One of the chief difficulties in the way of aggressive Christian effort in South American countries is the absence of Christian public opinion. In view of the fact that the mind of Christ cannot be realized on moral, social and economic questions without the cooperation of a healthy public opinion, we urge the churches to take all possible steps to foster the growth of such opinion.
- IV. Considering the fact that South America is lacking in agencies that quicken the public conscience on great moral issues, and that in consequence of that fact a greater responsibility devolves upon the evangelical pulpit, we recommend that pastors be requested to preach special sermons from time to time on live moral questions in the life of the whole community.
- V. We recommend that a series of books be prepared in Spanish and Portuguese, dealing with the social implications of the Christian Gospel, and that among these books should figure the translations of selected biographies of men and women who gave their lives to the service and uplift of others.
- VI. In order to stimulate and guide interest in the social aspects of Christianity, Mission Boards would do well to express themselves on this subject to their representatives on the field, and so contribute to the formation of a unified current of opinion among missionaries and national pastors.
- VII. We recognize the importance of agricultural missions as a form of community service and recommend that such missions should, either through direct effort or by means of organized agricultural societies, promote community life by holding annual fairs which should represent the interests of the whole community. Such Missions should also promote, wherever possible, community houses and centers.
- VIII. In order that pastors may be in a position to give the necessary leadership in community enterprises, we recommend that courses in Social Science form part of the curriculum of all Theological Seminaries.

Findings on Religious Education.

I. It is declared to be the sense of the Congress that our educational objectives, materials, methods and personal relationships should be brought into fullest harmony with the mind and spirit of Christ.

II. It is the judgment of this Congress that the principle that education in religion is brought about fundamentally by activity in the religious life even more than by instruction about it should be brought into the controlling position in all our religious education.

III. It is recommended that special emphasis be placed upon the importance of the following agencies for the training of teachers and leaders:

- (1) Standard Training Schools
- (2) Short Training Conferences
- (3) Summer Schools of Religious Education
- (4) Community Training Schools

IV. It is recommended that the regional Committee on Cooperation in Latin America (viz. Brazil, River Plate, Chile, North Andean, and Northern South America) each appoint as a sub-committee a Regional Curriculum Committee which shall be representative of the various denominations at work in the respective regions. Each Committee shall elect its own chairman. The Chairman of these several Regional Curriculum Committees shall constitute a Central Curriculum Committee, to be in correspondence with British and North American Advisors (Joint Advisory Committee on Materials and Methods of Religious Education on the Foreign Field). The Central Curriculum Committee together with the several Regional Curriculum Committees shall be authorized:

- (1) To make a thorough study of the existing programs of religious education in all types of local churches, including week-day religious education, and to formulate a comprehensive, inclusive program of religious education for the local church.
- (2) To re-examine all existing curricula and materials for religious education in the local church, and
 - (a) To develop as far as possible out of existing materials a temporary curriculum for the agencies of religious education as they now exist, indicating what supplementary material is necessary.
 - (b) To outline on the basis of the conclusions reached under (1), above, a new and comprehensive curriculum of religious education for the local church and its agencies which shall make provision for all the elements of a complete program, including provision for leadership training.
- (3) To re-examine all existing curricula for religious education in day and boarding schools and after widest possible counsel to outline new and comprehensive curricula.

V. The requests for supplementary material for the temporary curriculum and the outlines for new and comprehensive curricula for the local church and its agencies and for the day and boarding schools shall be referred to the Committee on Cooperation in Latin America with the request that it provide for its production.

VI. It is recommended that some central agency, to be designated by the Committee on Cooperation, shall be requested to assemble data upon plans and methods of stimulating and improving religious education in the home and distribute this information widely and to make recommendations to the Committee concerning additional literature needed.

IX.

Findings on Litoraturo.

- I. That this Congress invite the attention of the Mission Boards and Christian Churches to the unique opportunity and immense value of the printing-press as an instrument of evangelism, through which our message may be carried to every part of the continent and adapted to each class of society, excepting only the wholly illiterate.
- II. That this Congress recommend that each Mission body appropriate annually for the production and circulation of evangelical and evangelistic literature a fixed sum, aiming to reach one-tenth of its annual budget.
- III. That the original literature required ought to be prepared largely, if not exclusively, by nationals.
- IV. That translation into Spanish and Portuguese ought to be characterized by adaptation to the circumstances and mental states of the Latin-American peoples.
- V. We believe that in the matter of translation the work can be best done by means of collaboration between two persons, one of whom possesses the original language and the other the one into which the book is being translated.
- VI. That it would be desirable to promote literary prize contests to stimulate authorship and create a native literature presented preferably in story form, on such themes as: The Social Value of the Life of Christ; the principles of Christian Truth; the Fruits of Toleration; Liberty; Christian Citizenship, etc.
- VII. That this Congress invite the attention of those who are producing evangelical literature to the desirability of avoiding in book titles, wherever appropriate, and in Publishing House names, terms, which suggest an ecclesiastical or even a religious bias.
- VIII. That this Congress recommend to the Committee on Cooperation the production of a descriptive catalogue of all available evangelical literature, to facilitate the selection of suitable books by those who reside where there is no evangelical bookstore.
- IX. That this Congress recommend to the Committee on Cooperation the appointment of a Publications Secretary who has had experience in this department of work on the field, to act as a liaison officer between the book centres and publishers, to promote the production and circulation of Christian literature in all its forms, and to advise on the details of economic publication, suitable presentation and place of production.
- X. That this Congress recommend to the Committee on Cooperation to investigate the possibility of gathering a conference of evangelical editors and bookstore managers of both cooperating and non-cooperating bodies, to confer on the practical problems of securing a wide circulation for our literature, and if it be possible, to arrange for the calling of such a conference.
- XI. That on the occasion of any future Congress similar to this now in session, every effort should be made to obtain the presence of editors and bookstore managers dealing with evangelical literature, so that these may confer together on

their special problems.

XII. That this Congress recommend that measures be taken through the Committee on Cooperation to obtain precise data concerning the annual turnover of evangelical literature in each country, of the capital invested, and all such statistics pertinent to the financial aspect of this department, and place this information at the disposal of the Mission Boards, bookstore managers and book publishers to whom it is of interest.

XIII. That the Congress reply to the cablegrams received from the British and Foreign Bible Society and Mr. Sturton J. Menzies, thanking them for their generous offers of special editions of the Scriptures, and we suggest that the 50,000 copies of Gospels provided by Mr. Menzies be distributed by the Regional Committees.

XIV. This Congress agrees that the results of long experience prove conclusively that the Bible has an important function as an evangelizing agency in areas untouched by organized Christian communities.

XV. This Congress represents to the Bible Societies that under the changing conditions in South America, it is desirable that the selling-prices of the Holy Scriptures be readjusted as occasion offers, so as to recover, as far as possible, the cost of production and distribution.

XVI. In view of the confusion arising from the circulation of different versions of the Bible in both Spanish and Portuguese, this Congress would recommend to the Bible Societies the desirability of the circulation, in each of these language areas, of a single version. We recommend also to the Societies that they confer with national leaders in Latin America with regard to the wisdom of such a revision and adjustment of present translations as will secure this result.

Findings on Relations Between Foreign and
National Workers

I. Some of the difficulties which at times have arisen between national and foreign workers have been the consequence of early missionary inexperience on the part of both foreigners and nationals. As regards new missionaries coming to the field today, this situation may be largely avoided by means of instruction given to new missionaries before and after reaching their fields of work. Toward this end we recommend:

1. That the appointments for any field be made with sufficient antecedence for the due preparation of the missionaries.
2. That the missionaries begin in their own country courses of general phonetics and the geography, history and psychology of their respective fields.
3. That the first year on the field be spent in the study of the vernacular, preferably in some language school where there are associated courses. Particular attention must be paid to the history, traditions and geography of the country. Where there is no such school, the new missionary should devote himself especially to a careful study of the language.
4. That great care be taken to send out to mission fields men and women who shall be able to adapt themselves to the circumstances of the place and the temperament of the people.

II. The "modus operandi" adopted by the Missions and the Presbyterian Church of Brazil gives a solution for all cases in which the organization is national and complete as to its autonomy.

III. For the churches which prefer the regimen of foreign connection, the plan of cooperation that has been adopted by the Methodist Episcopal Boards seems desirable and workable; however, all consideration should be given to the national workers within the limits of this plan.

IV. The contributions given by the Missions toward the national work should not be given directly to the individual national worker, but to the national church or to the highest financial authority responsible for the work.

XI.

Findings on Special Religious Problems.

I. In order that Christian workers in South America may be in a position to identify themselves as closely as possible with the national life and understand national problems and aspirations, we recommend that special opportunities be afforded them for the study of Roman Catholicism and of South American history, literature and sociology.

II. In view of the misconceptions prevailing in South America with regard to the true nature of religion, and the rooted prejudices which in consequence of these misconceptions characterize the attitude of multitudes of people towards the liturgic aspect of Christianity, it appears to us desirable that the "conferencia in culto" should be employed as a recognized method of evangelism when by so doing the Gospel could be presented to people for whom the ordinary type of religious service is without appeal.

III. In view also of the fact that there exist in all large centres groups of people belonging especially to the educated classes who, while being sincere Christians or being interested in Christianity in a general way, are not disposed to associate themselves with any of the existing churches, we recommend that specially prepared men be set apart to work with these groups with a view to leading them to a full experience of Christ, and by gradual and natural stages lead them to a full outward expression of their faith.

IV. In order to deepen the consciousness of sin in the minds of the people, we recommend that very special attention be given to the presentation of moral and social obligation in the light of the principles of Jesus Christ, so that each one may judge himself in accordance with the mind of Christ and recognize his personal guilt and responsibility, and so be led to seek divine strength to enable him to fulfil his duty.

V. We consider that the propagation of spiritism and theosophy in several South American countries, together with the new interest in the religious problem which has been noted in this Report, are evidence of a reaction against materialism and of a deep-seated sense of loneliness and desire for spiritual companionship, and that this constitutes a call for a fresh interpretation of the place that belongs to Jesus Christ in all constructive thought on human problems and of His sufficiency to meet all the yearnings of the human heart.

VI. We further consider that the present moment calls for a fresh presentation of the cross of Christ, not so much as a symbol of the Master's fate but rather as a symbol of His triumph over the forces of organized evil, and at the same time as the symbol for every Christian of wholehearted loyalty to God and truth, and of death to every unworthy passion and ambition while he lives for the coming of God's Kingdom on earth.

XII.

Findings on Cooperation and Unity.

- I. This Congress calls upon all believing Christians of South America continually to remember that we are the body of which Christ is the Head, and that loyalty and devotion to our Head will keep us in the bonds of the closest fraternity. We will therefore ceaselessly seek the unity of the spirit in the bonds of love. In all matters, when not of the same opinion, we will "agree to differ but resolve to love".
- II. Giving thanks to our Divine Lord for the measure of success that has attended our cooperative undertakings all over this Continent, we increasingly recognize the value of those joint efforts and will promote such causes wherever possible.
- III. For deepening the sense of fellowship we recommend:
- (a) The united use of the "Week of Prayer", with a program suited to our needs;
 - (b) The frequent use of the columns of the church press in explanation and illustration of the duty and value of cooperation.
- IV. Recognizing the large value of personal contacts in creating goodwill, we would earnestly ask for the acquiring of grounds and equipment suitably located for the holding of summer conferences, for study, worship and play.
- V. But above all, we would urgently press the matter of the appointment of a full-time Secretary of Cooperation for Spanish South America.
- VI. We recommend that definite steps be taken by the Committee on Cooperation in Latin America to secure a common evangelical Spanish Hymnal for South America and the neighboring lands, and that such a Hymnal be provided in Portuguese also.
- VII. For the large possibilities it holds for the intellectual classes, we would ask again for the creation of an annual lectureship for the Christian interpretation of the great questions of the day. That all the denominations in student communities unite in the support of a man prepared and competent to minister to this group, that is, to the intellectual classes.
- VIII. We would carry into all the separated activities of the churches a heart of intercession for all our fellow-believers, so that our own separate endeavors may come to be felt and known as but parts of the common task.
- IX. We would urge the development of higher-grade union seminaries, wherever possible on an international basis, with Schools of Social Science and Languages, in connection with which new missionaries can secure special training for their work.
- X. There are certain special fields that call for cooperative work, such as (a) work among the Indians, (b) medical and agricultural work, and (c) the approach to students and the professional classes.
- XI. We would once urge the creation of centers for cooperative publication, and the maintenance of union bookstores, common periodicals, etc., and the

cooperative provision of satisfactory Biblical maps.

XII. This Congress advises that the churches should be known under a common name, the denominational name being placed in a parenthesis following, so that the name would read, "The Evangelical Church of Brazil (Presbyterian," "The Evangelical Church of Brazil (Methodist)", etc.

XIII. We would recommend the creation of mission Councils and the federation of National Churches, wherever possible.

XIV. We recommend that the Regional Committees and other cooperative organizations of the churches in South America should give studious attention to the labor problem and to other social and economic movements which affect the work of the Church of Christ.

XV. Realizing the great value to our evangelical churches of the young people, and being desirous of bringing into helpful relations the various religious societies for young people, we recommend the linking of these societies in one general federation, as in Mexico.

XIII.

The Congress desires to express its grateful appreciation of the most gracious and efficient service of the Local Committee of Arrangements under the chairmanship of Dr. Browning which has spared no effort to assure the Congress of a hospitable welcome and to make its stay in Montevideo happy and profitable. The Congress acknowledges also, with sincere thanks, the kindness of the officials of Uruguay who have given all the help which it has been proper for public officials to render. We thank also all the friends in Montevideo, both national and foreign, who have so generously received us, the management of the hotel where we have been meeting, and the newspapers which have sought to give full and accurate accounts of the sessions of the Congress. We also appreciate highly the kindness of the American Minister in his hospitable reception to the Congress. Above all, the Congress desires humbly to express its gratitude to God who brought us all together in this meeting, of whose Presence we have been conscious and to whose guidance and blessing we commit ourselves afresh for all our life and work as we separate and go our many ways.

Tentative Program
for the
Montevideo Congress.

Sunday, A. M., Mar. 29th. Sermon in English at the Methodist Episcopal Church, by Bishop Oldham. The Secretary to assign speakers in other churches.

Sunday, P. M., Mar. 29th. Meeting of the Congress.

Opening Address - Erasmo Braga (Portuguese)

Opening Address - John Mackay (English)

Sunday, Evening, Mar. 29th. Meeting of the Congress: 8³⁰

Address - Robert E. Spoor

Methodist Episcopal Church - Sermon by ^{by O'Leary} ~~Alvaro~~ Reis (Portuguese)

Eight devotional addresses, from 12 to 12:30 each day; for which the following speakers are suggested:

Monday - Dr. H. C. Tucker

Tuesday - Mr. R. A. Doan

Wednesday - D. Carlos Araujo (Spanish)

Thursday - ~~Rev. Robt. Brown~~

Friday - Mrs. R. E. Spoor

Saturday - Dr. Egbert Smith

Monday - Mr. E. Galland

Tuesday - ~~Miss Gabriela Mistral (Spanish)~~ ^{Catala}

Wednesday - Dr. Charloe W. Dross

Handwritten notes:
Morgan
Miss Hyde
Morgan
Mistral
Santos

Evening meetings. Each evening at the hotel a regular session of the Congress will be held; a series of addresses is planned to give a general interpretation of the Latin American viewpoint and life. The following are suggestions of topics and speakers:

Monday - Important Currents in Latin American Life of Today -
Dr. ~~Alfredo Palacios~~ ^{Palacios} and Sr. ~~Mattathias Gomes dos Santos~~ ^{dos Santos}.

Tuesday - Women's Movement - Dra. Ernestina Nolson and Miss Florence Smith.

Wednesday - Youth Movement - A South American student (from "Inicial" or some other similar group).
Labor Movement - (Speaker to be selected).

Friday. - Use of Literature as a Spiritual Power - Gabriela Mistral and Dr. ~~Marcial Dorado~~.

Saturday - How to Secure for Christ His Rightful Place in the Life of the World - (~~Speakers to be selected~~). ^{Rebman} ^{Gran}.

Monday - Public Health - Dra. Cora Mayors.
Child Conservation - Dr. Carneiro-Leao - ^{Gran}
^{to Barboza}

M. J.

Catala

Tuesday - Latin America's Part in International Friendship - Baltasar Brum.

~~Christianity and International Relations - Dr. Ernesto Walker.~~

Wednesday, Afternoon, April 5th. Closing Session of Congress;

Address - Bishop F. J. McConnell.

Sunday, Evening, April 5th. European Evening - "Europe's Need of Christ" -

Addresses by Dr. Karl Fries, Sr. ^{Manuel} Carlos Araujo and the French delegate.

Thursday, April 2nd, P.M. A banquet at the Hotel Pocitos when the President of the Republic, his Cabinet, the President of the University, of the "Ateneo", of the Chamber of Commerce and a few other selected guests shall be invited.

A series of seven 6 o'clock lectures, either at the University or the "Ateneo" (Monday to Friday and Monday and Tuesday).

It is suggested that this Committee make up a list of speakers and request the local committee at Montevideo to take charge of these meetings, arranging the whole matter of announcement, publicity, securing of attendance, etc.

The following speakers are suggested. This list may be added to and a choice made:

Dr. Carneiro-Lisae *Nolan*
Prof. José Ingenieros.
Dr. José Galvez.
Dr. Enrique Molino.
Srta. Gabriela Mistral.
Prof. John A. Mackay.
Prof. Erasmo Braga.
Dr. Juan Orts Gonzalez.

Carson
Manuel
Manuel
Art

Nolan
Nolan
Carson

Meetings in Spanish in a downtown center may be arranged to be addressed by South American delegates.

Day Sessions

The order for the day sessions, as already agreed upon, is as follows: Morning session from 9 to 12:30, with last thirty minutes for devotional service. Afternoon sessions 2:30 - 4:30.

Monday	A. M. - Evangelism	P. M. - Education
Tuesday	A. M. - Literature	P. M. - Health
Wednesday	A. M. - Unoccupied Fields	P. M. - Mtg. Findings Committees
Thursday	A. M. - Indians	P. M. - Religious Education
Friday	A. M. - Social Movements	P. M. - Mtg. Findings Committees
Saturday	A. M. - Church in the Community	
Sunday	P. M. - Cooperation and Unity	
Monday	A. M. - Missionary Relationships	P. M. - Mtg. Findings Committees
Tuesday	A. M. - Special Religious Problems	P. M. - Discussion of Findings
Wednesday	A. M. - Approval of Findings	P. M. - Closing Session